

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord and of Gideon." Judges 7:20

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REVIVAL IN CHINA

By Jonathan Goforth
Presbyterian Missionary-Evangelist in China, 1888-1934

Upon returning to China in the fall of 1901, after having recuperated from the harrowing effects of the Boxer ordeal, I began to experience a growing dissatisfaction with the results of my work. In the early pioneer years I had buoyed myself with the assurance that a seed-time must always precede a harvest, and had, therefore, been content to persist in the apparently futile struggle. But now thirteen years had passed, and the harvest seemed, if anything, farther away than ever. I felt sure that there was something larger ahead of me, if I only had the vision to see what it was, and the faith to grasp it. Constantly there would come back to me the words of the Master: "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do..." And always there would sink deep the painful realization of how little right I had to make out that what I was doing from year to year was equivalent to the "greater works."

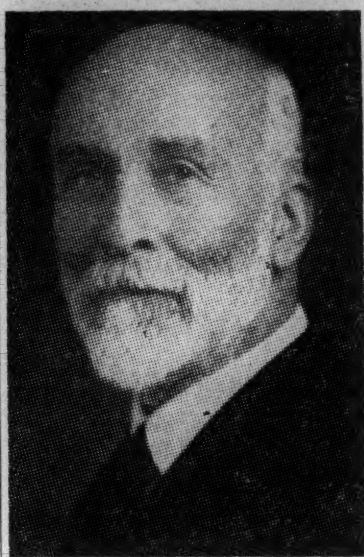
Restless, discontented, I was led to a more intensive study of the Scriptures. Every passage that had any bearing upon the price of, or the road to, the accession of power became life and breath to me. There were a number of books on Revival in my library. These I read over repeatedly. So much did it become an obsession with me that my wife began to fear that my mind would not stand it. Of great inspiration to me were the reports of the Welsh Revival of 1904 and 1905. Plainly, Revival was not a thing of the past. Slowly the realization began to dawn upon me that I had tapped a mine of infinite possibility.

Late in the fall of 1905 Eddy's little pamphlet, containing selections from "Finney's Autobiography and Revival Lectures," was sent to me by a friend in India. It was the final something which set me on fire. On the front page of this pamphlet there was a statement to the effect that a farmer might just as well pray

for a temporal harvest without fulfilling the laws of nature, as for Christians to expect a great ingathering of souls by simply asking for it and without bothering to fulfil the laws governing the spiritual harvest. "If Finney is right," I vowed, "then I'm going to find out what those laws are and obey them, no matter what it costs." Early in 1906, while on my way to take part in the intensive evangelistic work which our mission conducted yearly at the great idolatrous fair at Hsun Hsien, a brother missionary loaned me the full "Autobiography" of Finney. It is impossible for me to estimate all that that book meant to me. We missionaries read a portion of it daily while we carried on our work at the fair.

Beginning of Revival

It was at this fair that I began to see evidence of the first stirrings in the people's hearts of the greater power. One day, while I



Jonathan Goforth

was preaching on I Tim. ii. 1-7, many seemed deeply touched. An evangelist behind me was heard to exclaim in an awed whisper, "Why, these people are being moved just as they were by Peter's sermon at Pentecost." That same evening, in one of our rented halls, I spoke to an audience that completely filled the building. My text was I Peter ii. 24: "He bare our sins in His own body on the tree." Conviction seemed to be written on every face. Finally, when I called for decision, the whole audience stood up as one man, crying, "We want to follow this Jesus Who died for us." I expected that one of the evangelists would be ready to take my place; but what was my surprise, when I turned around, to find the whole band, ten

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THE VICARIOUS ATONEMENT

By Rev. J. C. Masee, D.D.
Former Pastor, Tremont Temple, Boston

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."—Psalm 32:1-11.

The thirty-second Psalm is properly divided into three sections: Verses 1-4. David recalls the burden of his conviction of sin; Verses 5-7. David relates his rescue from sin; Verses 8-11. God gives assurance to the redeemed sinner.

The Psalm was written upon the occasion of David's repentance and forgiveness at the preaching of Nathan the prophet after David had sinned in taking the wife of Uriah, and in order to cover that sin had occasioned the death of Uriah. An adulterer and a murderer he had gone a whole year, seemingly, without the consciousness of his guilt. Perhaps under the specious plea that the king can do no wrong; or, that the natural may be properly indulged; or, that he was suddenly caught by an irresistible temptation; or, as in the case of Uriah, it was his philosophy that "self-preservation is the first law of nature." Alas, what basis for sin lies in many of our saw sophisms. With a show of worldly wisdom they are often but the embodiment of Satanic wisdom.

But the Psalm is an ideal expression of the experience of a

man under conviction of sin, in the consciousness of salvation from sin, and in communion with God when he had been redeemed from sin.

"Blessed is the Man"

There are three things that belong to man, and three things that belong to God.

There is man's transgression, man's sin, and man's iniquity. There is God's forgiveness, God's covering and God's not imputing. Over against man's transgression God sets His forgiveness.

Over against man's sin God sets His covering.

Over against man's iniquity God sets His red ink entry not charged.

With the usual orderliness and accuracy of Scripture these three are never confounded. Clear distinctions between sin, sins and in-

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Why There Are Always Sinners Who Can Be Won

By Evangelist John R. Rice

There are certain deeply-felt needs in human hearts that tend to turn men toward God when they hear the gospel in love and power. Often men may feel these needs very indefinitely. Sometimes these needs are very intangible. Nevertheless they are real; and every man and woman who seeks to win souls, every evangelist who seeks to lead in revival, ought to rejoice that there are certain deeply-seated, fundamental causes which work on the side of the gospel and revival.

1. There Is Among Men Everywhere a Universal, Subconscious Realization of God

Someone has said, "Man is incurably religious." Heathen races whose ancestors long centuries ago turned their backs on God, races that have had no gospel for many centuries, yet have a doctrine about God, a tradition, a race consciousness of God. As Wordsworth teaches in his *Ode: On Intimations of Immortality From Recollections of Early Childhood*, children do not come in entire forgetfulness from the hand of God into this world, but rather come with an inborn sense that there is a Creator, a God, a Judge to whom man must give an account. A world without a Creator is unthinkable to sensible men. No wonder that the Bible calls a fool any atheist who says in his heart, "There is no God" (Psa. 53:1). In the conscience, men have evidence of a God. In the sun, moon and stars, in the seasons, the tides, in God's provisions for man on this earth are abundant evidences to the heart that there is a God.

And men are made for God. How depraved is the savage race that does not believe in a hereafter!

Man subconsciously feels that there is a place where wrongs are made right; where men get their just dues.

Man, made in the image of God, finds the image now greatly marred by sin. And yet it is there! It is there so that St. Augustine could well say, "Our souls, O God, are restless, until they find their rest in Thee!"

All this means that most men are not hard to convince that there is a God, that there is a hereafter, that God punishes sin, that men need a Saviour. Deep in the consciousness of men is an ally of the gospel and that helps to make the harvest always white, a harvest of sinners for the gospel reaper.

2. The Failure of This World to Satisfy the Human Heart Leaves Disillusioned People Everywhere Ripe for the Gospel

Sometimes Christians talk about all the pleasures of the wicked, and I have sometimes sensed envy in Christians who talk about the way sinners drink and carouse and live for wealth or pleasure. If the world could satisfy the human heart it might indeed be difficult to reach men with the gospel. But

one who preaches Jesus Christ, forgiveness, a new heart, the comfort of the Holy Ghost, and a home in Heaven, has so much more to offer than the world ever gives its devotees, that the scales are weighted in favor of the soul winner!

Do you think that the man who pursues wealth and finds it is happy? Well, if he does not have peace and joy of the Lord, his money certainly cannot give him peace and joy. Proverbs 15:6 says, "In the house of the righteous is much treasure: but in the revenues of the wicked is trouble." How many

(Continued on page 8)



This new pamphlet by Dr. John R. Rice will be sent free to every person requesting it during the Fourth Annual Letter Month. Write today!

Revival Campaign Report No. 9

Report on Telegram Request for Soul Winner; Woman Tells of Two Conversions; Japanese Girl Saved Through "What?"; Readers Urged to Share Burden

By Charles T. Lampman, Managing Editor

This report for April 29-May 5 brings us to the three-quarter mark in the current 10 week "Revival-by-Mail" campaign. The idea conceived by Dr. John R. Rice and put into operation by hundreds of *Sword of the Lord* subscribers is being blessed by God. To date 117 persons have reported their own conversion through *The Sword* or *Sword of the Lord* literature. There is, of course, no adequate unit of measurement to compute the spiritual value of the campaign which is fast drawing to a close.

For the week being reported there were 10 professions. Thirty-eight persons signed the solemn pledge to use free copies of "What Must I Do to Be Saved?" and 38 (not necessarily the same individuals) sent lists of friends for whom they asked us to pray.

Reported conversions came from two married couples (one in Montana, the other in Indiana); a New Tribes Mission missionary in Yokohama, Japan, and five other persons. Seven came to Christ after reading "What Must I Do to Be Saved?" and three through *THE SWORD*. One of the men who signed a "What?" decision blank was 70 years of age and he had "never made a decision before."

Report on Telegram Request for Soul Winner

As reported last week we re-

Reported Conversions

Since March 9, 1951

"What Must I Do to Be Saved?"	83
Other <i>Sword</i> Literature	34
	117
(Campaign Goal: More than 527)	
Copies of "What?" Given Free	24,049
Copies of "What?" Sold at Cost	21,632
	45,681
(Campaign Goal: 250,000)	
Prayer lists received	503

ceived a telegram from Montreal, Canada, requesting that a soul winner be sent to visit a dying man in Arizona. The telegram came from the sister of the man

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The Gospel at a Glance

By Charles L. Ramsay

NOT ENOUGH, BROTHER

For ye pay tithe of mint... and have omitted the weightier matters—of judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Matt. 23:23



This is another in a series of original Christian cartoons drawn by Charles L. Ramsay which have been appearing weekly in THE SWORD OF THE LORD. The first edition of 101 Christian Cartoons has been completely exhausted. A second edition is in preparation and will be announced when ready.

More About "Storehouse Tithing"

By Evangelist John R. Rice

Rev. Paul M. Cell
First Baptist Church
Vine & East 315th Street
Willowick, Ohio

Dear Brother Cell:

"Thank you for your brotherly letter and for the book on *Storehouse Tithing*, which you sent. I am grateful for your kindness and I have read the book with interest. You asked for some comments and I will make them in brotherly love. First, however, let me say that I grew up among Southern Baptists where storehouse tithing is taught most emphatically, and so I would have been prejudiced in favor of it. I had to learn from the Bible the mistake of this man-made doctrine because I took to it like a duck to water. First, Southern Baptists taught it, and, second, I wanted to find it in the Bible because I was a pastor and needed some way to put pressure on my people, to put the church and my salary before any other of the Lord's work. So no one in this matter will believe that I approached the matter without proper consideration of 'the storehouse tithing' position. While still a pastor I was forced to abandon that position, and while a pastor I wrote again and again along the same line as I now teach and preach, because I found it in the Bible.

"Now for a brief discussion of what I think of the unscriptural elements of your book.

"1. You begin where all who believe in 'storehouse tithing' begin—on the need for getting more money to the church and the pastor. So you approach the Bible only with colored glasses, hoping to find something that will solve

your need. That is like some one who is already a Methodist or Presbyterian, sprinkled in infancy and now looking to find the Bible doctrine on baptism. They find the Scripture that says, 'I will sprinkle many nations' and they will gladly take that as a proof text for receiving unconverted church members and sprinkling for baptism. You come out wrong when you approach the Bible to settle a matter in your own favor.

"I hope you will not pass this matter over lightly. No reputable Bible teachers but denominational leaders and pastors who have an ax to grind ever believe and teach 'storehouse tithing.' No great commentator on the Scripture, no theologian of note has taught any such doctrine as storehouse tithing. Some have taught tithing, but no reputable commentator or theologian in the world that I know of has ever found in the Bible that Christians are obligated to bring their tithe to a church house. Only those find that in the Bible who have something to gain by it. That ought to make the doctrine suspect to spiritually-minded people. It is not in any well-known statement of faith. It is not in Matthew Henry, nor Broadbush, nor Robertson, nor Lange, nor Barnes, nor Clark. It is not in the theology of Hodge or Strong, nor Thiessen. No one finds it in the Bible who does not have an ax to grind. The plain fact is, the Bible nowhere says that Christians should bring their tithes all to the local church treasury.

"2. You have testimonies of the blessings of storehouse tithing. But in simple fact all those testimonies could be duplicated by preachers who taught tithing without adding the selfish provision that all the tithes must be brought to the church house. My own churches prospered greatly under spiritual, soul-winning preaching. And they were taught the Bible doctrine that all they had belonged to God and that they must give 'every man as he purposeth in his heart,' but that Christians certainly ought to love God enough and trust God as much as a Jew and not give less than tithes and offerings. I have

Three Great Conferences

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August 12-17

Send for free folders

The Sword of the Lord

214 W. Wesley

Wheaton, Illinois

known literally hundreds of churches to prosper under that teaching. God does bless people who tithe. God blesses churches which please Him in such matters. It is not to be supposed that the form of bringing it to the church pleases God but that the matter of the Christian obeying God and trusting God about giving the tithe itself is unimportant. Your testimonies are good propaganda for tithing but they do not prove that the storehouse idea is of God. One might bring testimonies of others, as I can do, that other great works tend to perish where the storehouse tithing is taught. For example, among Southern Baptists there has grown great spiritual poverty, with very few Bible teachers, with very little to do with Bible schools and any colleges except those denominationally supported. As a result, a stricter sectarianism has appeared. A church membership has missed the blessing of premillennial truth taught largely by Bible institutes, not by denominational seminaries, and has missed the teaching on separation from lodges, movies, tobacco, etc. which they would have gotten had their people felt free to endorse, support and send their children to Bible institutes. I cannot enlarge on this here, but if you check for yourself you cannot but be impressed with the facts in denominations which are very strict about storehouse tithing.

"3. Your weakest point is in your interpretation of Scripture, in my humble judgment. You say the tithe 'began at Eden' but the Scripture says nothing of the kind. You say that storehouse tithing was in practice before the ceremonial law, but in my judgment you are entirely wrong. Not a single example of anybody bringing tithes regularly to an appointed storehouse can be found before the ceremonial law. I grant there is Bible example for tithing before the ceremonial law, so that is a good teaching for Christians to give not less than the tithe today. But the storehouse part of it is never hinted at before ceremonial law. In fact, the storehouse was part of the ceremonial law.

"Again you say that 'storehouse tithing was both practiced and taught in the New Testament.' But the examples you mentioned say nothing about the tithe. For example, in the giving of the Christians at Jerusalem, as recorded in Acts, people often brought all they had. That is not a tithe. And they brought without commands; so it was not a duty, nor law, but of their own choice. In fact, Peter plainly told Ananias and Sapphira that they need not have sold their land and they need not have given the money. The sin was not in withholding money, but in lying to God. See

"Doth God Take Care For Oxen?"

By the Editor

In the Old Testament ceremonial law is a strange command. "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25:4). Naturally the ox driven round and round on the threshing floor would stoop for a bite again and again as he trod out the grain. The natural temptation was to muzzle the ox, but God says that is wrong. The ox who does the work of treading out the corn must have a right to what he can eat as he works.

The Apostle Paul tells us the spiritual meaning of that ceremonial law. The ceremonial part was for Jews, but the spiritual meaning is for us. By divine inspiration Paul said, "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope" (I Cor. 9:9,10).

Let me say frankly that the primary meaning of this whole passage is that one given in verse 14 below, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." He says that a soldier does not go to warfare at his own charges, that one who plants a vineyard eats the fruit of it, that one who feeds a flock drinks the milk of the flock (vs. 7). He says that the Levites who ministered about holy things lived of the things of the temple and that priests who waited on the altar were partakers of the sacrifices offered there (vs. 13). That is a wonderful Bible teaching. It is God's plan that those who preach the gospel should live of the gospel. The salary of a pastor, and the love offering of an evangelist, are ordained of God. One who criticizes that plan criticizes God.

But there is a secondary application to which I call your attention. I am not asking that those who are blessed by THE SWORD OF THE LORD shall send me an offering. Like Paul, I rather say, "But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void" (vs. 15 in the same chapter).

This secondary teaching of this passage of Scripture is that when a man uses an ox to tread out his corn he ought to be a friend of the ox, ought to provide help and strength for the ox in his work. And those who read THE SWORD OF THE LORD and are blessed by it ought to help THE SWORD OF THE LORD work.

There are pastors who read THE SWORD OF THE LORD and find a lump in their throats, and tears in their eyes as their hearts are stirred by the message of some mighty man of God. There are pas-

Acts 5:4 particularly. That is not storehouse tithing. Again remember that there were no other churches in the world, no missionary fields or missionaries, no other place to send the Lord's money but to the local church at Jerusalem at the time mentioned (Acts 4:37). The fact that people did all their giving to the only place there was to give does not teach that now all our gifts must be brought to Jerusalem, nor all laid at the apostles' feet, nor all brought to one local church. No command is given and there is no more reason for teaching storehouse tithing from Acts 4:37 than there is for teaching communism by the same chapter. Having 'all things common' is a truth recorded, but it is not a command given. Just so it is with the giving in the same chapters.

"It seems to me you have made a very great mistake in interpreting I Corinthians 16:2. It does not show that 'storehouse tithing is carried over into the New Testament.' Rather, if taken at face value, it shows the opposite. It is true that 'in store' means in store. Everybody knows that without going to the Greek and Hebrew. But the New Testament Christian is commanded to 'lay by him in store' instead of bringing gifts to

tors who have found rich teaching in THE SWORD OF THE LORD, and have incorporated it in their own preaching, under the blessing of God to the help of their own hearts and to the blessing of all who hear. Some of these good pastors write and tell us so and thank us. Some evangelists we have helped in the work cooperate with us, send subscriptions. Others of them never send a letter, never say, "Thank you!" Such men violate the plain command of the Scriptures. They would muzzle the ox that treads out the corn. Rather they ought to write us letters and thank us. They ought to go before their people and say, "Be sure to read THE SWORD OF THE LORD this week!" or "I hope you will subscribe for THE SWORD OF THE LORD. The messages by great preachers of the past and present will inspire your heart and help you to do the work of God better and to live a better life."

Of course, oxen ought to serve their masters. But their masters have an obligation to the oxen also. Of course THE SWORD OF THE LORD ought to get the gospel out everywhere. We owe it to the more than twenty thousand preacher subscribers to give them the very best sermon help, to inspire their souls, to feed their minds, and suggest methods and means and ideas for their ministry. Of course we should stir Christians to win souls, to start family altars, to be filled with the Spirit. Of course we should teach young Christians to live separated lives, and urge those whom God calls to surrender themselves to full-time Christian service. That is the work of us oxen who tread out the corn for others to feed upon. But just the same, it should be remembered (Continued on page 6)

Watch During May

During the final weeks of the "Revival-by-Mail" campaign we have invited manufacturers of soul-winning aids to use our advertising columns. Read the ads—it pays! As usual, you can trust SWORD advertisers to represent their products correctly and deal fairly. Please mention THE SWORD when ordering from advertisers.

Do You Make these Mistakes in ENGLISH?

MANY persons say "between you and I" instead of "between you and me"—or use "who" for "whom"—or don't know whether to spell certain words with one or two "c's," "m's," or "r's," or with "ie" or "ei," etc. Every time you speak or write you show what you are. Mistakes in English reveal lack of education, refinement—prevent you from presenting your thoughts in strongest way. Real command of English will help you reach any goal.



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SIN NOT!

By Dr. Bob Jones Sr., founder, Bob Jones University

"These things write I unto you, that ye sin not . . ."—I John 2:1.

The writer has been preaching for fifty-two years, and naturally he has heard what different types of Christian people say about everything that is to be said. He has listened to all kinds of discussions and all sorts of arguments. He has heard some Christians talk about living holy lives, and he has listened to some other people say, "Well, you have just got to sin." We have never entered into the argument, but we have tried to stay on the positive side and preach the Gospel. We, however, have never told any child of God that he has to sin. Personally, I think it is awful to look into the face of a born-again child of God and tell him, "You cannot help sinning."

We read in the First Epistle of John the statement, "These things write I unto you that ye sin not." That is addressed to Christians. The key word in this Epistle where that quotation is found is "little children," which means "born ones." So John with the pen of inspiration says, "Little children, these things write I unto you that ye sin not." "Don't sin." That is God's standard. It is a pretty bad thing to sin, but it is much worse to sin and then pull the standards down to the low level on which some of us Christians live.

The writer has never claimed sinless perfection, but he has never condoned anything he has ever done since he was converted that he felt was not right, and he has never been inclined to excuse himself because of weakness and human limitations. It is the privilege of a Christian to do what God tells him to do, and remember, this is God's standard: "Don't sin." That is plain language. "Don't sin." It is a blessed thing that He does not stop with that statement—"Sin not." He went further and said, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." In other words, His father heart pleads with us to

live victorious Christian lives; but He says, "If you do fall, just remember that there is a way back into fellowship for you. You have an Advocate. You have Jesus, your lawyer, to represent you."

We should not do wrong at all. We are told that God's grace is sufficient. He makes it plain that He is able to keep us from stumbling and to present us faultless someday in the presence of His glory. We should not limit the grace of God by condoning the things that Christians do that are not right.

A man who had been a drunkard for thirty years told the writer he wanted to be saved, but he said, "You know, I just don't see how I can give up my drink." The writer said, "God's grace is sufficient." Then it occurred to the writer that if God's grace is sufficient to deliver this man from a habit that had bound him for thirty years (and I know that God's grace is sufficient), then God's grace is sufficient to help us Christians who know the Lord Jesus Christ to live like we ought to live. We should quit this



Ralph E. Mucher

stumbling and blundering and falling down and messing up our testimony. "Born ones, these things write I unto you that ye sin not." Don't sin; but if you do, God loves you, and you have a Saviour to plead your case. This Advocate is Jesus Christ the righteous.

How wonderful it is that a sinner has a Saviour Who is able to save and we who are saved have an Advocate at the right hand of the Father to say a good word for us, and certainly most of us who call ourselves Christians need somebody to say a good word for us for very few of us can sincerely say a good word for ourselves. We should have had victory when we have had defeat. We should have overcome when we have been overcome. We should have stood on our feet by the grace of God when we fell down. If any of you Christians are out of fellowship, come back into fellowship and live the life of victory day by day. God help you.

EVANGELISTIC STAFF REPORT

By Ralph E. Mucher, Field Secretary

Report of SWORD EVANGELISTIC STAFF January 1 through April 30.

We want you to join with us in praising God for His evident blessing upon the fine group of men fellowshiping with the Sword Staff of Evangelists. In making a report for the first four months of the year, we find the Lord has given us 1127 conversions. There were 1388 rededications and 293 decisions a meeting. Considering there were just ten men on our heart because, broken down for the 53 meetings in which we were privileged to share, this makes an average of 21 decisions a meeting. Considering there were just ten men on our Staff and several did not begin active work in this fellowship until the first of February, I am sure you praise God with us for the things that are ahead as these men, under God, give themselves to help pastors and Bible-believing Christians throughout this land in winning men to Christ.

These first four months of the year found our men working in twenty different states and Canada. They have also been used of the Lord in several different denominations. We praise God for this fact: these men preach, wherever they go, sound doctrines, believing in the complete inspiration of the Word of God, in the virgin birth, the bodily resurrection, and the essential deity of Christ. They believe in Heaven and Hell, regeneration by repentance and faith in Christ. They exalt the atoning blood of Christ. They teach a separated life for Christians. They believe Christians may have an endowment of Holy Spirit power for soul winning. They are prayerful, loving, believing, compassionate men, carefully chosen. The following men are associated with the Sword of the Lord Staff doing full time evangelistic work:

Kenneth Chapman
Ray Cutchin
G. Covell Keenum
Claude McDonald, Jr.
J. H. Melton
Joe B. Rice
James Threlfall
Eddie Wagner
Douglas Winn

J. Oscar Wells is on a leave of absence at the present time temporarily pastoring a church in Oklahoma City. We have two song

years but comparatively old in experience, he can appeal to the young as well as the old."

Braswell in Oklahoma

Evangelist Glen Braswell (1520 Byrd Drive, Fort Worth, Texas) closed his ministry at River Oaks Baptist Church of Fort Worth with a revival meeting. The Lord blessed with 45 additions to the church. His most recent campaign was in a two week revival in Oklahoma City. The Baptist churches were engaged in a simultaneous revival effort. During the first week, we received the report of "almost 1,200 additions to the churches."

Chapman in Missouri

Evangelist Kenneth Chapman, of the Sword Staff of Evangelists, sends the following report of meetings in the Baptist church in Commerce, Missouri.

"This was a small, struggling church in a small Mississippi River town. Crowds were small at the start—37 in the first service. However, much personal visitation in the homes by the pastor and myself resulted in increasing crowds. On the last Sunday of the meeting there were 78 present. The last part of the meeting the church was packed. I stayed over until Tuesday night, and all extra chairs we could borrow were used and still people couldn't get a seat, and some had to stay on the outside of the building. There were seven definite, glorious conversions, eight restorations, and nine additions to the church. Seven family altars were established.

"My experience here proves once again that any church can have a good revival if they really mean business."

Wagner in Arkansas

Evangelist Eddie Wagner, of the Sword Staff of Evangelists, reports on meetings recently closed. He writes:

"James Stoutenborough and I have finished a wonderful revival in the West Batesville Baptist Church at Batesville, Arkansas. Rev. L. H. Roseman is the pastor, and this is the third meeting with brother Roseman. During the entire two weeks there were 36 saved, 29 rededications, 11 family

altars started, and 19 young people who yielded their lives to the Lord's will for them. Over 100 other decisions were made by Christians. The results were the kind that will mean much to the future life of the church and community, as I believe we had many lasting results."

Melton in Texas

The Pine Springs Baptist Church, Tyler, Texas, saw 19 professions of faith in the meetings conducted by Evangelist James H. Melton, of the Sword Staff of Evangelists.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
by Charles T. Lampman

Brannon in Texas

Evangelist Clifton Brannon held a series of meetings in the First Baptist Church, McCamey, Texas. Of the meetings he wrote that "20% of the population of the town" had made decisions. After the third night of the campaign, they had to move to the high school auditorium to take care of the crowds. During the seven-day revival there were 469 decisions, of whom there were 162 converted to Christ, and 74 added to the church by baptism. Thirteen joined by letter. The number of those

surrendering to Christ for full-time service where He might lead were 293.

Price in Tennessee

Evangelist Dolphus Price received a commendation from Rev. Mahlon R. Thomas, pastor Grace Baptist Church, Elizabethton, Tennessee. Pastor Thomas writes: "We had brother Dolphus L. Price with us here at Grace Baptist Church; and he did a fine job. He was with us for two weeks. We had 13 accept Christ as Saviour, 10 of them following Him in baptism. Nine came to rededicate their lives, and 12 others laid their lives on the altar for full-time service, if the Lord should call. One of the latter has already entered Tennessee Temple College to prepare for full-time Christian service.

"I would unreservedly recommend brother Price as a capable, well-rounded, fearless gospel preacher. Having been a pastor for a number of years, he understands the pastor's problems and seeks to strengthen the church, as well as to win the lost. Being young in

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Write to THE SWORD OF THE LORD, 214 W. Wesley St., Wheaton, Illinois.

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by John R. Rice, D.D., LITT.D.

A dozen great doctrinal questions discussed with such Biblical scholarship, evangelical fervor, and readable style as to make this book a necessity in the library of preachers, teachers and students. Such great questions as the inspiration and scientific accuracy of the Scriptures, Hell, Sunday or Sabbath, the ultra-dispensational heresy, the literal earthly reign of Christ and His imminent coming, are here cleared up.

Introduction by Dr. Robert G. Lee. Dr. H. A. Ironside said: "... deals with great subjects in a great way."

177 large pages. ----- \$1.50

Order from your book dealer or Sword of the Lord Publishers, Wheaton, Illinois.

Dr. John R. Rice, Conference Director
Sword of the Lord Conference on Revival and Soul Winning
214 West Wesley Street
Wheaton, Illinois

Dear Dr. Rice:

I am interested in the following Sword of the Lord conference. Please rush me a folder immediately:

- ☐ Lake Louise, Toccoa, Georgia, July 9-15
☐ Latham Springs Baptist Encampment, Aquilla, Texas, August 5-10
☐ Baptist State Assembly Ground, Siloam Springs, Arkansas, August 12-17.

Name

Address

City

State

PRAYER REQUEST

Sword of the Lord Revival-By-Mail
Wheaton, Illinois

Dear Christian Friends:

Will you please join me in prayer that the following named lost people will be saved during this Revival-By-Mail? I solemnly promise that I will remember each one of them by name every day in an earnest season of prayer. I also promise that I will earnestly talk to each one and try to win each one to Christ during this special effort. I will earnestly try to do my part, and I want you to help me pray that God will save them.

Signed _____

Address _____

The following are unsaved persons I will pray for and try to win. Please join me in prayer for them.

1. _____
2. _____
3. _____
4. _____

Bob Jones Says:

Sinful men with unregenerated hearts in their bosoms talking about building a wonderful world in which all men are brothers—if it were not so tragic, it would be funny. Think of sinful men building a Christian world. The Bible makes it plain that men are born in sin, that all of us belong to a fallen race, and that it is absolutely necessary for men to be born again before they can even see the kingdom of God. Men with musical hearts respond to music; artistic

souls respond to art; regenerated hearts respond to God. Men in their natural state are, according to the Bible, dead in trespasses and sin. This does not mean that men are dead to the things that are around them. They may respond to business. Their hearts may answer to the sordid and the sensual. But they are dead in their sins, which means that in their natural state they do not respond to God. Since men are immortal, they are never satisfied with the things about them which perish with their using. But men do not respond to

God until they are quickened by the Holy Spirit.

The story of the human race has been the story of failure after failure. Man started in the Garden; he breathed air that was "filtered through jungles of roses." He slept in beds of flowers. He was free from fear and want. He had everything to be desired. But he and the woman that God gave him fell into sin. The flowers withered. The roses began to have thorns. A sense of fear came into the man's heart. He had to work and sweat for his daily bread. His children were born sinners; and one of them became a murderer. Men began to build civilization on blood. The world became so wicked God destroyed it. They built a Tower of Babel in their effort to climb up by their own might. They failed. All down the years men have built their houses of civilization so complex they couldn't live in them. So over and over again they have destroyed these houses and started anew. The pages of history are red with the blood of all generations. Yet man still is struggling in his own strength to build something that is permanent. Man is going to do in our day what he has always done. He is going to fail. "The government shall be upon His shoulders." The Lord Jesus made all things. All things were made, not just by Him, but for Him. He someday will come back and take over. Then we will have stable government. "Men will beat their swords into plow shares and their spears into pruning hooks." Peace will then be universal.



Phil Kerr

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Third Sword of the Lord Conference on Revival and Soul Winning
Siloam Springs, Arkansas, August 12-17, 1951

The third conference on revival and soul winning this summer will be held at the Baptist State Assembly Ground, Siloam Springs, Arkansas. Here there are accommodations for up to twelve hundred people, with tabernacle auditorium, dining hall, swimming pool, tennis courts, badminton courts, ball ground, etc. (Men and women will swim separately). The swimming pool is lovely.

This will be the least expensive of the conferences to attend. With a large attendance expected and without luxurious accommodations, we believe we can make the rates cheaper than any similar conference in America, so that both room and board for the six days need cost no more than \$14.50 in dormitory room, or \$15.50 in cabins (cabins for married couples only).

A MARVELOUS VACATION!

Here in the heart of the Ozark playgrounds is Siloam Springs, near the border between Arkansas, Missouri and Oklahoma. Beautiful country, ideal climate, resort and playground facilities.

Why not take your vacation August 12-17 and come apart and be revived, meet the Lord in fresh power and blessing while your body is refreshed. Afternoons given over to recreation and rest.

Siloam Springs Conference
Rates

	Day Rates		Weekly Rates (6 days)	
	Dormitory	Cabin	Dormitory	Cabin
Meal	\$2	\$2	\$11.00	\$11.00
Bed	50c	75c	2.50	3.50
Registration	25c	25c	1.00	1.00
	\$2.75	\$3.00	\$14.50	\$15.50

(Cabins for married couples and families only)

Children 3 through 7 years of age, meals \$1 per year of age; bed \$2.50 per week, or 50c a day.

Children 8 through 11 years of age, meals \$9 for week; bed \$2.50 per week, or 50c a day.

NO REFUNDS FOR MEALS NOT TAKEN. Conference week begins with breakfast Sunday and ends with supper Friday.

For reservations, send \$1 per person.



The large dining room in which 1,200 persons may be fed at one time.

A GREAT PROGRAM

A great program is planned for the Siloam Springs conference, running from Sunday through Friday, August 12-17. Among the speakers are the following:



SAM MORRIS



WM. DOWELL



FRED JARVIS



BILL RICE



JOHN R. RICE



WALT HANDFORD

DR. SAM MORRIS "The Voice of Temperance," of San Antonio, Texas. He conducts revival campaigns in some of the largest churches in America; teaches in Bible conferences; addresses conventions and speaks on temperance. Dr. Morris is proclaimed by the liquor industry as "the most valuable man to have entered the service of the drys in several generations." He carries on daily broadcasts over powerful Mexican stations and in America. A pungent, powerful speaker.

REV. BILL DOWELL, pastor of High Street Baptist Church, Springfield, Missouri, president Baptist Bible Fellowship. His church has the greatest soul-winning program in Missouri. His messages on "How to Build a Soul-Winning Church," "Soul Winning in the Sunday School," etc., will revolutionize your ministry in the church. By all means hear the messages

this man of God will bring during the conference.

DR. FRED JARVIS, B.D., A.M., Th.D., graduate of Chicago University, Northern Baptist Seminary, etc., after doing remarkable mass evangelism, winning thousands in China and then in Japan, now returns to the U. S. to promote this great soul-winning work. He is young, vigorous, a proven soul winner; a scholarly, charming speaker widely used in Youth for Christ. Don't fail to hear him on revivals in Japan.

EVANGELIST WM. H. RICE. Everybody likes this Texan! An extremely popular evangelist, having had many years of faithful evangelistic work, all over America. Mr. Rice is associate editor of THE SWORD OF THE LORD, director of the Sword Staff of Evangelists, and assistant director of the Sword summer conferences.

His four months' travels in Africa and the Holy Land will prove an added attraction to the conference this year. Hundreds of feet of movie film were shot—many unusual scenes and these will be shown.

DR. JOHN R. RICE, conference director, will speak daily to inspire and teach the Word of God. He is the spokesman for revival and soul winning in America and will be on the grounds at every session. His heart-stirring, soul-winning messages will bless the hearts of the many who attend from all parts of America. Particularly helpful will be his personal counsel to young preachers and Christian workers.

WALTER E. HANDFORD, JR., business manager of Sword of the Lord Foundation, graduate of Wheaton College, a brilliant, fervent and persuasive speaker you will hear with delight. He will be business manager of the Sword conference.

SEE ON FILM --

DR. ROBERT G. LEE'S world famous sermon, "Pay-Day—Someday." The dramatic story of how sin extracts its wages from King Ahab and his wicked and daring wife, Queen Jezebel. A 90-minute production, with never a dull moment, by one of the nation's greatest preachers, Dr. Lee is now serving his third term as president of Southern Baptist Convention. This film is worth traveling hundreds of miles to see.



BOB JONES, SR.

DR. BOB JONES, SR., founder of Bob Jones University, has preached on moving picture film a sermon entitled "Light of the World." We have secured permission to use this unusual sermon, a thirty-minute masterful work, incorporating many interesting scenes with the dramatizations of several actual incidents. Don't miss seeing on film this great man of God.



R. G. LEE

MISSIONARY DAY

MISSIONARY DAY, will be Thursday, August 16. Dr. Fred Jarvis, missionary with distinguished mass evangelism experience in Japan, China and England, will speak on revivals in Japan; will show pictures of great crowds, tell of conversions through Sword literature. Evangelist Bill Rice, returned from missionary tour in Africa and the Holy Land, will speak on "Revivals in Africa." will show remarkable colored films of the missionary work of African pygmies, of lions, elephants, etc., seen in his missionary travels. A red-letter day.

Free Beds

FREE BEDS. Ministers and ministerial students of limited means will be furnished free dormitory beds—not transportation, not meals. See that your pastor has transportation and sends \$1 to reserve the bed.

Recordings

RECORDINGS of great musical talent, including George Beverly Shea, Helen Barth & Al Smith, and others, will be heard in the afternoon on the grounds when services are not in progress.

Free Folders

If you are interested in attending this Sword of the Lord conference at Siloam Springs, Arkansas, August 12-17, write for a descriptive folder, giving program, listing items you must bring in the way of bedding, and showing pictures of the grounds. The folder will be sent immediately upon request. Write to Dr. John R. Rice, Conference Director, 214 West Wesley Street, Wheaton, Illinois.

Other Sword of the Lord conferences to be held this year (described in last two issues of The Sword):

LAKE LOUISE

Toccoa, Georgia

July 9-15

LATHAM SPRINGS BAPTIST

ENCAMPMENT

Aquilla, Texas (near Waco)

August 5-10

In writing for free folders, tell which conference you are interested in. Address all correspondence to Director John R. Rice, Wheaton, Illinois.



"THE HOUR FOR REVIVAL HAS STRUCK ... THIS IS THE REVIVAL BOOK OF THE HOUR"

That is the verdict of President V. Raymond Edman of Wheaton College on this new book by Evangelist John R. Rice.



V. Raymond Edman, Ph.D., LL.D., president of Wheaton College, Wheaton, Illinois, author of *The Light in Dark Ages*, *The Disciplines of Life*, etc. Distinguished member of The Sword Book Club panel of judges.

"A trumpet blast of encouragement and challenge! The hour for revival in America has struck, and this is the revival book of the hour. For too long we have been hearing defeatists' voices declare that the final apostasy is upon us, and that the days of revival are gone forever. In clear, logical, earnest, Scriptural presentation of the truth Dr. Rice shows that the greatest revivals of all are still ahead of us, that the power of God has not diminished, and divine methods to be used in mass revival. To read this challenge is to be alerted to the revival spirit of today!"

These ten lectures were given at Bob Jones University, the first annual series of lectures on revival, then carefully rewritten and published by Bob Jones and by Sword of the Lord Publishers. This book is revolutionary. It marks an epoch.

Here is an answer to all those defeatists who say we cannot have revival now; who say that the great apostasy is on; who say that we are inevitably at the end of the age. Here is an answer to the ultra-dispensationalists. Here is true, fundamental, premillennial Bible teaching showing that this gospel age is the age of revival, that the greatest revivals are yet to come, that God has given infinite resources that always make revival possible when His people meet His requirements. Here is heart-warming, life-transforming teaching. It is good for the layman and the preacher alike.

Another Best Seller?

Is this new book Dr. Rice's most powerful one? Will it be more epochal and make a bigger impact on this generation than *Prayer—Asking and Receiving*, *The Home: Courtship, Marriage and Children*, and others of his popular books? Well, here is one man's opinion. Dr. Jesse M. Hendley, evangelist of Atlanta, Georgia, who writes as follows:

"I received a copy of your latest book, *We Can Have Revival Now!*, and have carefully and eagerly searched it. I believe you have written your most powerful book. It will certainly stimulate for soul winning everyone who reads it. The encouragement is blessed. A relief sweeps over the spirit when you prove, so plainly to any honest mind, that we not only can have revival, but are actually in one. Relief because those who have loved souls for years have had to fight a weight of unbelief. Then the challenge of the book is irresistible. I pray that a copy may get into the hands of every pastor, evangelist and Christian leader. Anyone with a spark of passion for the lost and hunger for the touch of God will see that he may have the priceless gift of the Spirit-filled life with constant joy, victory over sin, and divine power in service to accomplish the 'greater things' the Master promised His own should do."

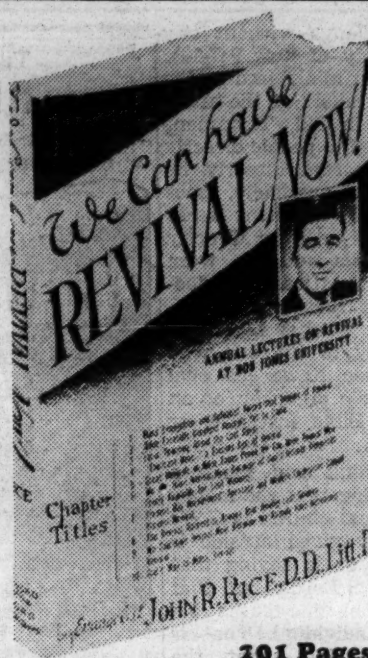
Other Outstanding Comments

Dr. Robert G. Lee, pastor Bellevue Baptist Church, Memphis, Tennessee: "In this hour of tumult and strain, the author sounds an encouraging note, and brings hope and comfort to the hearts and minds of his readers. He points to the unchanging God, and His unchanging Word, and challenges the Christian to believe the Bible and obey the Great Commission given by Jesus, and thereby meet God's requirements for a great revival."

Dr. H. H. Savage, pastor First Baptist Church, Pontiac, Michigan: "The chapter, 'The Last Days A Blessed Age of Revival,' is more than worth the price of the whole book. I consider it a very fine presentation of the unfulfilled purpose of the church since the day of Pentecost."

Dr. Hyman J. Appleman, famous Jewish evangelist: "Finished your last book in one sitting yesterday. I am going through it again, and again. It is tremendous. God's heart is bared through your own in it. It is a classic in simplicity, yet profound in its range of subjects. I wept over it, prayed over it. It will mark a milestone in my Christian and preaching life... I wish you were a teacher of evangelists."

Mr. James H. Hunter, editor The Evangelical Christian, Toronto, Ontario: "There are 200 pages here, each page vibrant with the love of God and the burning desire of a heart in touch with the throne to see revival in this world again. It is the conviction of Dr. Rice that there is not the slightest Scriptural warrant for believing that we could not have revival here and now provided the divine requisites were observed. He feels that if Christian men and women will throw themselves with 'holy abandon' into the work of the Lord and leave all for Christ's sake, times of refreshing from the very presence of God will surely come, and He will pour showers of blessing upon the dry and arid ground."



201 Pages

CHAPTER TITLES

1. Mass Evangelism and Defeatist Voices that Despair of Revival
2. Bible Foretells Greatest Revivals Yet to Come
3. False Teaching About the Last Days
4. "Last Days," a Blessed Age of Revival
5. Great Revivals in Bible Times Prove We Can Have Revival Now
6. We Can Have Revival Now because of God's Infinite Resources
7. Present-Day Wickedness, Apostasy and Modern Civilization Cannot Prevent Revival
8. The Revival Harvest is Always Ripe Among Sinners
9. We Can Have Revival Now Because We Already Have Increasing Revival
10. God's Way to Mass Revival

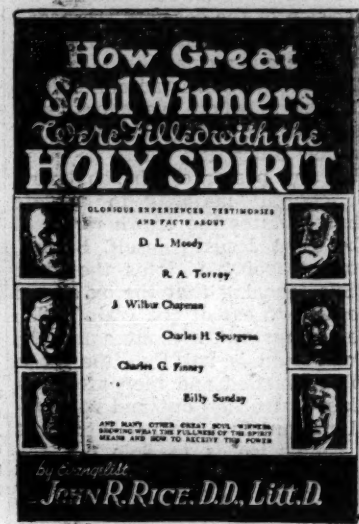
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This certificate will be redeemed for one FREE copy of the pamphlet *How Great Soul Winners Were Filled With the Holy Spirit*. It must be presented at the time of purchasing one copy of *We Can Have Revival Now!* at the regular price of \$2.00 per copy. This special premium is only available from the Christian book stores and agents listed with this advertisement. Offer expires midnight June 15, 1951.

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Your local bookstore manager has a supply of *We Can Have Revival Now!* on hand. Visit him today. Hold this epoch making book in your own hands. Thumb through it and sample the blessings it holds for you. Use the Friendship Bonus Coupon and get your FREE copy of *How Great Soul Winners Were Filled With the Holy Spirit*. It is wise to do business with your local Christian bookstore. Check this list to find the one nearest to you.

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Evangel Bible Book Store
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Baptist Book Store
534 Jackson St., Alexandria

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City Hall Lane, Bangor

National Gospel Workers Aid Society
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127 Pine St., Corning

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Tithing

(Continued from page 2)

a central storehouse. Somewhere, under his own control and as he should choose, a Christian was to lay by the Lord's money. We don't have to infer that. It is stated as clearly as words can state it. The principle of laying by for the Lord some proportion of His provision is taught in I Corinthians 16:2. But the command to bring it to a central storehouse, the church treasury, is utterly lacking and no one finds it there unless he reads it in where God did not put it in. And to quote Dr. Thiessen and Dr. Trumbull, trying to prove a position which they did not believe, is not strong argument, in my judgment.

"4. My greatest fault to find with the book is that it ignores a very clear Bible teaching about giving. First, that every individual is to give 'every man according as he purposeth in his heart' (II Cor. 9:7), not according to the decision of the deacons, the board, the pastor, nor the church majority. There is a clear Bible teaching that a Christian is accountable to God as to where his money goes and must be led of the Holy Spirit in how much and where he gives. For any pastor or church board, or church majority to violate that, violates the crown rights of the Lord Jesus Himself. Second, your teaching violates the clear Bible teaching that the ox should be able to eat of the grain which he tramps out without a muzzle. God's plan is not that the ox is to be muzzled and then after the grain is trodden out and winnowed and put in a central barn, that a committee is to dole out the ox some food. Paul was saying that if he, an independent evangelist, blessed their hearts by his teaching, then he should receive of

their carnal things without any intervening body (I Cor. 9:7-14). The priests that ministered at the altar were partakers of the altar. But prophets in Old Testament times ministered to people directly and were supported directly by gifts. Prophets, preachers, soul winners in Old Testament times were supported by gifts directly from individuals and so were Jesus and His apostles. That doctrine is taught further in Galatians 6:6. One who is taught is to give directly to the one who teaches, whether it be his own pastor, or a radio preacher, or an evangelist, or Bible institute, or mission society.

"Again, I think you make a mistake by saying that the money given to the local church is God's and any money given outside is not the Lord's or in saying that the tithe is the Lord's but that the rest of the nine-tenths belongs to the individual. That is certainly not saying what the New Testament says. You even teach that the money that comes to the local church and pays the pastor's salary can be of the tithe, but that foreign mission work has no right to the tithe; it must be cared for by offerings above the tithe! That seems to me that one thus lets selfish interest control Bible doctrine. Nothing in the Scripture infers that a foreign missionary is not to have just as much priority as a pastor, or that a Bible institute is not just as important to God as a denominational program.

"I thank you for sending me the pamphlet. I will be glad to keep it at hand.

"I have written plainly but kindly and in Christian love, as I think you wanted. I will be glad to hear from you at any time."

In Jesus' name, yours,
JOHN R. RICE

The Vicarious Atonement

(Continued from page 1)

iniquities are observed throughout the Bible. Also God's remedy for each is different.

The Transgressor

"Blessed is the man whose transgression is forgiven." Now transgression is doing wrong. It is violation of law; the breaking of some one of the Ten Commandments. Unfortunately for men, the doing a wrong deed establishes a place for Satan in his life, establishes a precedent in action and permits the exercise of his power and control. So that one wrong deed is soon followed by an established habit of wrong doing and the sinner is caught and bound and enslaved. The word transgression means literally, a walking across. Going counter to the known will of God whether in thought or in word or deed, or in desire itself, if we take into account the fine and discriminating judgment of the Lord Jesus. It is easy to find an illustration of a transgression. Here on a lawn stands a sign, "Keep off the grass." But every passer-by, impatient of the slow turn, goes across the lawn so that directly a path is worn through the grass and the yard is spoiled.

The traffic sign at the intersection of streets requires us to keep to the right, but many of the traffic accidents, of which there are so many in America, occur when impatient drivers or pedestrians go to the left, seeking to evade or avoid the law.

It has been my privilege to preach in a great many cities and towns in America. In many of them I find countrymen who have moved into town from the country. You can get a man out of the country but you cannot get the country out of the man. And many of these countrymen moving in not liking watered stock, at least in their milk supply, bring a cow in with them. Then in order to keep the cow up to condition, in addition to the feed supplied in the stall, they often stake her out on the common, in the yard or on the lawn. Now the strange thing about a cow staked out is, that although she may graze out from the stake in a straight direction and go back to the starting point *ad infinitum* and graze in perfect safety, she always grazes in a circle, gradually winding herself up and tying herself down to

Jasper Cortenus Massee, a native of Georgia, received his education in the South, at Mercer University, and at the Southern Baptist Theological Seminary, and has been recognized with honorary degrees from Mercer University and Carson and Newman College. Ordained to the Baptist ministry in 1893, he has held pastorates at Kissimmee and Orlando, Florida; at Lancaster, Kentucky; Mansfield, Ohio; Raleigh, North Carolina; the First Church, Chattanooga, Tennessee; the First Church, Dayton, Ohio; the Baptist Temple, Brooklyn, New York; and at Tremont Temple, Boston, Massachusetts. Doctor Massee has held important denominational, executive and advisory positions, and is widely known as an evangelist, a lecturer, and an expository teacher at Bible conferences and elsewhere. He is a contributor to religious periodicals and is the author of a number of books.

the stake. I once lost a magnificent Jersey cow just in this manner. She first wound herself up and then tied herself down, and not having sense enough to retrace her steps and unwind herself from the stake, finally fell on the rope which bound her and broke her neck. From that I learned that when any cow of mine tied herself down, the only thing to do was to go in with my knife and cut the rope and let her go free from the stake.

Now that is the exact significance of the word forgiven. Literally and significantly we might read the text: "Blessed is he who is cut loose from his transgression." One day you thought, or said, or did, an evil thing, and like the staked-out cow you repeated and repeated until directly you were bound by an evil habit. Of course, for a long while you said you could quit just when you wished—you could change when you were ready. But unfortunately your will was all the while being enslaved along with the repeated doing. You never wished, you were never ready to change, until in despair you came to cry out with Paul: "Oh, wretched man, that I am, who shall deliver me from this body of death?" You found yourself consenting to the law that it was good, but you yourself were sold unto sin, a bondservant of Satan. Then God in His great mercy by means of that sharp stone of the Cross cut the slave's chain that bound you and set you free.

I do not wonder that David cried out in the exuberance of relief, "Blessed is he whose transgression is forgiven." There is no other joy like it, no other sense of relief equal to it, this blessed

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"Care for Oxen?"

(Continued from page 2)

bered that the people who are fed on the grain tramped out by the oxen ought to acknowledge their debt to the oxen and see that they are unmuzzled!

That Is the Idea of Letter Month!

So once a year we set aside some weeks for a "Letter Month," when all those blessed by THE SWORD OF THE LORD are invited to write us. Remember this is not just our plan; it is the plan of God. Those who are taught by THE SWORD OF THE LORD are commanded in the Bible, "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). If you have been blessed, you should say so. If you have been blessed by the SWORD OF THE LORD, you should help to promote the work of the Sword of the Lord Foundation. Teachers should stand before their Sunday school classes and call attention to blessings in THE SWORD OF THE LORD and get others to subscribe. You should order booklets and pamphlets that will help to

consciousness that the deeds we had been accumulating like a mountain barrier between God and us have suddenly been all blotted out.

Some years ago, returning from the Pacific Coast to my Eastern home I began one morning, on the Pullman, to think of the sermon for the next Sunday. It occurred to me that I should preach on that wondrous word, "As far as the east is from the west, so far have I removed thy sins from thee." Then, in the meditation which followed I was overwhelmed with the frequency of the statement which God had made concerning the forgiveness of our sins, the removal of our transgressions. Let me put some of them together here: "Blessed is the man whose transgression is forgiven." Psalms 32:1.

(Continued on page 7)

win the unsaved, books and pamphlets that will clear up disputed doctrines, that will help Christians to grow into the finest service and power for Christ. You should write us about our mistakes perhaps; certainly you should write us to help us in any way you can, and to take advantage of ways in which we can help you, God willing.

On a crowded train I saw a man give his seat to a woman, and he stood the rest of the journey. The woman did not look in his direction, did not even say, "Thank you!"

A car was stalled on the highway. I pushed the car a block or two with my own car, and it started; the driver hurried away without a toot of his horn or a grateful word. How unthoughtful, discourteous!

Many people sit down to the table and eat a meal without even thanking God who gives every good and perfect gift. What a sin is ingratitude!

And what about Christians who read THE SWORD OF THE LORD and never write a letter of thanks, never give an encouraging word? Surely ingratitude there is unbecoming to a Christian. Write that letter to us today!

And we ask this not for selfish reasons at all. We want help in this work, but it is the Lord's work. We want you to send subscriptions to others that others may profit, not that we may profit. We want you to get for yourself and for others the books and pamphlets which will be a great blessing to them and to you, and out of which I personally will get no income. The Sword of the Lord Foundation is a non-profit corporation. We want you to simply co-operate in the blessed business of getting out the gospel. We feel that we have earned the respect and trust and cooperation of Bible-believing Christians, and we ask you to send us a word, to order that subscription for a friend, to buy the books that you need to buy, to send an offering for our *Free Literature Fund* or for our *Missionaries and Ministers Sub-*

scription Fund, or simply to write us and say thank you, and get free the 32-page pamphlet *Bloody Hands and How to Cleanse Them*. Will you not write us today?

Here Are Ways That We Encourage You to Write

When you consider our Letter Month offers, listed below, I am sure you will understand that we are unselfishly trying to help all of our readers and that it is really to your interest to write us.

1. First, everybody who writes and asks for it will be given absolutely free the pamphlet, 32 large pages, on *Bloody Hands and How to Cleanse Them*, by this editor. It is a pamphlet on soul winning, as strong as I could make it. The first chapter is taken from my book, *The Ruin of a Christian*, and is, "The Sevenfold Sin of Not Winning Souls." The second chapter is taken from the book, *The Soul-Winner's Fire*, and is, "God's Way in Soul Winning." I hope God will use this booklet to stir your heart to see the sin of not winning souls and show you how to do it. Remember you may have a copy absolutely free if you ask for it. It is our gift to you, just to encourage you to write. Thirty-two large pages, with pictured cover. Please ask for only one copy free. Get others to write for themselves.

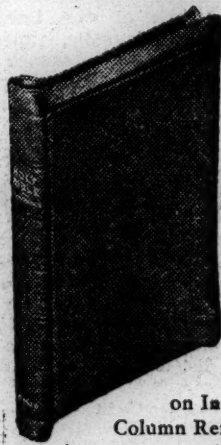
2. We have planned other lovely gifts to be given free with orders. First, for orders of \$1.00 to \$4.99, we will give the brand-new, twenty-four page pamphlet, *Infidels—Answered by Three Immortals*. That booklet is specially planned to interest and win those who are tempted not to believe the Bible and not to believe that Christ is the Son of God. It has three chapters. First, "My Infidelity and What Became of It" by the late B. H. Carroll, great Southern Baptist theologian, founder of the Southwestern Baptist Theological Seminary. This great man of God came out of the Civil War with his life broken, his hopes ruined, with tragedy in his home. But he sought to know the truth and here in classic language is the thrilling story of how his infidelity left him

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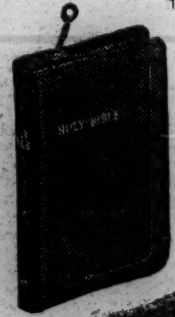
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The Vicarious Atonement

(Continued from page 6)

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins." Isa. 44:22.

"Thou wilt cast all their sins into the depths of the sea." Micah 7:19.

"For I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34.

"And ye know that he was manifested to take away our sins." I John 3:5.

"Who his own self bare our sins in his own body on the tree." I Pet. 2:24.

To these might be added a great number of like precious significant statements bearing blessed relief to everyone who believes in and accepts the mercy of God in Christ Jesus.

I came to have great sympathy with the Scotsman who had been marvellously saved and in whose soul the fires of praise burned brightly. Being always of an emotional temper, he could not refrain from hallelujahs and praises in the public service, and this to the great annoyance of his pastor, one of the staid and stately kind,

who wrote his sermons and read them from manuscript. He often protested to Sandy against his audible responses.

One Sabbath he took him aside. "You must not disturb me today," he said. "I have a big sermon and there are to be people in the congregation whom I wish greatly to impress."

But Sandy replied: "If it is a great sermon then I must greatly praise my Lord. Did He not say: 'Let the redeemed of the Lord say so.' I cannot keep still."

Upon which the pastor required him to sit in the vestry and, just before going into the pulpit, thrust into his hand a book. Then, for a time, the service proceeded in an orderly and satisfactory manner. The pastor had finished his introduction and was well into the "firstly" of his sermon when he heard Sandy break out with, "Praise the Lord! Hallelujah!" So disturbed was the preacher that he lost his place in the manuscript from which he was reading, and in great indignation ran down into the vestry. He remonstrated

with Sandy, saying: "What in the world is the matter with you now?"

"Oh," replied Sandy, "this is the greatest book I have ever seen outside my Bible."

"What have you found in that old physical geography?" asked the pastor. "I thought that was dry enough to keep anybody still."

"Ah," said Sandy, "I never knew before what God had done with my sins. This morning I read in my Bible that He had cast them into the depths of the sea, and I have just read in this book that the sea is six miles deep. Hallelujah! Praise the Lord!"

I think that everyone who has had Sandy's experience of forgiveness will share Sandy's experience of joy. There is a vast difference between having the weight of God's hand upon you and having the strength of His everlasting arms underneath you and round about you. No wonder the old saints used to talk much of the sun shining brighter and the birds singing more sweetly and all nature being *en rapport* with the soul newly forgiven, newly born into the Kingdom. Surely, there are many here who could cry, and do cry with this penitent: "Blessed is he whose transgression is forgiven."

Sin Is Covered

But he does not say that sin is forgiven. Sin must always be punished. Sin is rebellion. Sin is lawlessness. Sin is the root from which the tree and the fruits of sin grow. Sin is the principle underlying all transgression. God does not merely say He forgives sin. Something more vital than forgiveness is required, and so with a nice discrimination the Psalmist out of his deep experience and his abundant spiritual illumination says: "Blessed is he whose sin is covered." It is the very word that John writes in I John 2:1. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." Now that word propitiation in the Greek is *hilasmos* which literally means "covering." He is the covering for our sin.

I never feel adequate to the task of presenting this tremendous fact. I had preached a long while before I discovered the second half of the divine revelation concerning the Atonement. All my life I have heard the preaching that Christ bore our sins in His body. I had preached that fact for years before discovering that while he bore our sins in His body, His soul was made an offering for our sin. Isa. 53:10. "Him who knew no sin was made to be sin on our behalf." II Cor. 5:19 ff. It is that transaction of the offering of his soul in substitution for the sinner that David deals with in his second statement. Let me illustrate out of my own experience what I, at least, see in this aspect of the redemptive grace of God as revealed in Christ.

I grew up in a Georgia plantation home. My mother was an unusually beautiful and winsome woman, placid of face, reposeful of manner. She had in her home no laws regulating conduct. Her theory of life was that her children, living in an atmosphere of righteousness, would know right and wrong, and that they were under constraint to do right because it was right. To this general law of the household, however, there was one rigid exception, as immovable as the law of the Medes and Persians. None of her children must at any time, under any circumstance, play on one of her beds. Now you know perfectly well what happened. When Sinai thunders "Thou shalt not" then rebellious hearts at once answer: "Just wait till I get a chance."

Now my mother's beds were wonderful structures. Of course there were no springs—a criss-cross work of rope supplied their place. Then there were two mattresses built up out of cotton grown on her farm, ginned upon her gin, carded by her servants and built by them into the most delectable mattresses possible. On top of the mattresses a feather bed, deep and downy, made up of the feathers, including the down, taken from her own flocks of geese and ducks. Over all a cover-

let, snowy white, also made of the cotton grown in her fields, ginned, spun, and woven upon her own loom by her own servants. I have the very coverlet, about which I shall tell you directly, among my treasures, after more than forty years. It is a bit yellow with age, but goldenly precious in memories.

Well, when I was about seven years of age, one morning after a night of rain, following my usual habit of trying to do everything my mother did, I left her in the kitchen and went out under the eaves of the house to do my share of the cooking. I made cakes and pies and bread from the nice mud-flour. Later in the morning, wearying of my play, I came into the house, muddy from top to toe, and passing down the long hall of our old Colonial home, I found the guest chamber open, with its snowy-white bed making a tremendous appeal. When I next realized myself I was in the middle of that bed with all the mud on me, having the time of my life. Now, my mother had one very bad habit. She could be in the most unexpected places at the most undesirable times of anyone I have known. I suddenly heard the swish of skirts and looked up to find her standing in the doorway, her usually beautiful, sunny face overcast with a cloud as black as midnight. The lightning was flashing from her eyes, and I suspected that the hand which she held behind her contained a thunderbolt ready to be hurled in my direction. In great terror I buried my face in my arm and waited for the blow to fall.

But just at that moment there was a rush of another pair of feet. My brother, just twenty-one years old, and therefore 'free from the law, oh blessed condition,' passing through the side yard had glanced into the window and had taken in the full significance of that tableau. Loving the little lad as he loved nothing else, he ran up the side porch, opened the side door of that guest chamber, and running across the room, threw his great two hundred pound body down over the boy, thus completely covering him. Then he said: "Lay on, mother, I will take it for him."

That was the sweetest music I have ever heard. He had covered my sin in covering the sinner. I waited for a breathless second, and then peeped out from under his great body to see the cloud disappear from my mother's face, and the sunlight of tremulous joy in loving reconciliation upon her face. With tremulous lips she said: "Get up from there, you rascal, and take him away, before I do whip you both." So my brother rolled out on the safe side of the bed, lifted me up on his shoulders, carried me down to the gate where his great steed, ready saddled, was waiting. Lifting me into the saddle beside him we rode away for a busy day in the fields—a little

boy safe with his elder brother.

There was another day when I found myself in the one place where God said I must not be. I looked into His face, black with His wrath against sin, and saw the sword of His justice unsheathed, and bowed my head before the stroke which was my due. And then Jesus, my Elder Brother, interposed His body between God and me there on the cross. The stroke which was my due fell upon Him. He was wounded for my transgression, He was bruised for my iniquities. The punishment of my peace was upon Him. With His stripes I was healed. In Him I became the righteousness of God. He covered me. He covered my sin. Since the day I knew that, my soul with exultant joy has found in Him a companionship, indescribably sweet, blessedly real. Surely with David, the forgiven sinner of long ago, I will exult and rejoice "Blessed is he whose sin is covered."

No Iniquity Imputed

Now we may add with all simplicity: "Blessed is he to whom the Lord imputeth not iniquity." The iniquities of life are all restored between the sinner and his God. When a man is right with God he cannot be wrong with his fellows. The forgiveness of sins and the covering of sin restores all life's relation and brings man not only into harmony with the law of God, but into consonance with His character as well. Holy relation inevitably results in righteous conduct.

Now the drought of summer is changed into the moisture of a great refreshing and the sinner passing through the desert finds springing wells and blooming flowers whose freshness and fragrance and beauty charm away the last memory of that nightmare of sin's conviction which had been to him the most terrible of all experiences. Surely it is the goodness of God that leads to repentance.

The Forgiven Sinner

There is an ancient Latin proverb which warns: "What time thou art tempted to flee from God, fly to God." So the sinner, who records his experience in the thirty-second Psalm makes haste to find refuge on the hither side of the cross. He acknowledges his sin, he exposes his iniquity, he confesses his transgressions. And a renewal of right relations gives him an inward peace and puts within his soul the witness of the Holy Spirit by which he cries: "Abba, Father!" He is immediately delivered from the bondage of fear and given a spirit of discipline and power and of love. He understands now the eternal security of his soul and realizes that though the waters may overflow they shall not reach unto him. With one who later shares his experience he might well sing:

(Continued on page 11)

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Sword of the Lord Publishers

Wheaton, Illinois

Always Sinners Who Can Be Won

(Continued from page 1)

men have found that in the revenues of the wicked is trouble! That is, to an unsaved man, money—whether gotten by fair means or foul—cannot satisfy. Money is not what the heart needs. Money is not the stuff out of which happiness is made.

Some years ago after a blessed city-wide revival campaign in Buffalo, New York, the pastors asked me to return for a week of services in the interest of Buffalo Bible Institute. They had procured a mansion, a very expensive property on half a city block, in an expensive section of Buffalo. The three-story mansion had bedrooms large enough for classrooms. The flooring was hardwood parquet. The bathroom by each bedroom had silver-mounted hardware. The interior doors were of three-inch thick solid mahogany, imported from Honduras. There was a private elevator. The dean lived in what had been the servants' quarters and said that his home was like a seven-room mansion. The walls of this beautiful building were covered with tapestry instead of wallpaper.

I understand that the big home itself cost a quarter of a million dollars, besides the cost of the half of a city block in downtown Buffalo. So I asked one of the committee who had helped to obtain the new property, "Where in the world did you get \$300,000 or so to buy such a property as this?"

"It did not cost us \$300,000," he said, "but only a tenth of that amount!"

I wondered how this came about. And he told me that the rich man's wife, for whom he built the beautiful home, had died. When she had been afflicted with heart trouble, he had put in the expensive private elevator; but one day she died. Then his only daughter ran off and married against her father's will. The hungry-hearted man, left alone, found his wealth no better than dust and ashes. He told his agents to dispose of the property, to sell it at any necessary price at once and get the matter off of his hands. He never wanted to see the place again!

Oh, there are no pleasures in the revenues of the wicked, but trouble! And men who do not know Christ can never find themselves satisfied with the husks of this world, no matter what money can buy.

I wonder if you ever envy those who go the merry rounds of pleasure? You are not wise if you do. Proverbs 14:12, 13 says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness." I remember a ballad of my boyhood, "After the Ball" which had the sad refrain,

*After the ball is over, after the break of morn,
After the dancers are leaving,
after the stars are gone;
Many the hearts that are aching,
could we but read them all,
Many are the hopes that have vanished,
after the ball.*

If you think that wine and women and song, the theater, and travel, and music can give any permanent satisfaction to the heart, then you do not know. Among the most unhappy people I have ever met, I would number those who had nothing to do but have "a good time."

In Shamrock, Texas, I was pastor of the First Baptist Church and a young woman, an earnest Christian, told me of a friend who threatened to commit suicide. Would I talk to the girl and try to help her? Of course I would. She was brought to my home to visit us. I discovered, to my shocked surprise, that she was beautiful, that she was of good family, that she had a college education.

"Miss Irene tells me," I began, "that you have been sad and unhappy, and I have asked her to bring you to me that I might see if I could help you."

"Yes," she said, "I am unhappy. I had a good chance to try everything that would bring happiness, and it has all failed me. I wanted to go to college, and my father was

glad to send me. He has bought me the nicest clothes. I have travelled in Europe. I was interested in art, and in literature, and I have had time and money to travel. I have gone into society, have enjoyed all the pleasures that other decent young people enjoy. But I have found that life is not worth living! If I go to a party or a dance, I may seem light-hearted enough, but by the time I am home again I know it is all empty and hollow and vain. There is nothing to satisfy the heart, and life is a cheat. I wish I were dead! I would have killed myself before now but for the grief to my mother and father," she said.

"Oh, no!" I said, "life is fit to live. Life is good. And you ought to be happy and have great joy and peace."

She turned her face to me and said with sharpness, yet with sadness, "I wish you would tell me how! If you know how to be happy, how to have peace, I wish you would show me!"

I answered her, "Well, I can certainly do that. Just get down on your knees here with me and tell the Lord Jesus Christ what you have told me. Tell Him that you have tried all the other things in the world—education, music, art, dress, society, and what people call good times. Tell Him that in all the world promises it is a cheat, and that it never delivers. Tell the Lord Jesus that your heart is heavy and you want Him to come in and fill it, and make life worth living. Turn yourself over to Him now, in your failure, in your emptiness, your sin and sadness, and I promise you He will come in and make life happy and worth living."

She uttered not a word of argument. She dropped on her knees and began to weep until her tears made a wet spot on the carpet. I asked the dear Lord to forgive, to help her to trust Jesus, to heal her broken heart. I asked the Lord Jesus to supply all that the hollow tinsel of this world had failed to give a hungry heart. And Jesus came in! She trusted Him there, took my hand on it gladly, then rose with a glad light in her face, and wiped away her tears! She found that the world cannot satisfy. She was only an example of the truth that everywhere there are hearts that are hungry and so ripe for revival.

Do you think that success and fame bring happiness? Then remember that "the paths of glory lead but to the grave." Remember Woodrow Wilson who at one time was on the peak of world fame and honor, and a few months later was a disillusioned sick man on S Street in Washington, betrayed by his friends, attacked by his enemies, by-passed by his subordinates.

Do you remember that President Calvin Coolidge, urged to run again for the presidency, said simply, "I do not choose to run"? He resisted all urging, and would not have the nomination that would have meant certainly a third term as president of the greatest nation in the world. But later, writing in *The Saturday Evening Post*, he reminded us of his son, beloved and fine and fair, who had blistered his heel playing tennis, and then the blister, becoming infected, had killed him. Coolidge said, "When my son died, the glory of the presidency faded away." Being in the White House does not make the heart happy. The fame of this world cannot satisfy the longings of a broken heart.

Had Hitler happiness? Was Mussolini a shining example of joy? You may be sure that all the prom-



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ises of this world are as vain to others as they proved to those men.

When men have tried all that this world can give and find still a heart unsatisfied, they are ripe harvest for the gospel. Sinners everywhere, millions of them, have in their bosom the unrest and the disillusionment that makes them hunger for what can be found only in Christ. They may not know what they need, but they know instinctively that they need something. And you and I know that Christ is the answer, and we ought to take Him as the Balm in Gilead, the ease for every heartache, the satisfaction for every void in the human heart. Such a hunger in the hearts of sinners proves that we can have revival.

3. The Wages of Sin Are Themselves Often the Incentive to Salvation

Satan often over-reaches himself. He wanted to plague Job by the destruction of his property, and God permitted it. He wanted to kill Job's sons and daughters and God allowed that. Still Job trusted and honored God. And Satan, in a rage of jealousy, said that if he could but touch Job's body, Job would curse God. God allowed the experiment. And instead of Satan getting honor out of the matter, the Lord showed how wonderfully He can give patience to a Christian in trouble, and how wonderfully He comes to the help of His own afflicted. How many millions have been comforted in this matter! Satan meant it for evil, of course, but God overruled it.

The brothers of Joseph sold him into slavery and he went to Egypt, they thought, to be forever out of their lives. But God used Joseph to save a nation and even his own family from starvation during the famine. And Joseph said to his brothers, "Ye thought evil against me; but God meant it unto good" (Gen. 50:20).

Of course God hates sin. Sin is wicked rebellion against God. And Satan, who leads people on to sin, intends the damnation of their

souls, and the ruin of all happiness. But in this matter God often allows Satan to prepare the way for a revival. Where sin has done its normal work, there are broken hearts that can never be healed but by the gospel of Jesus Christ and the saving touch of His salvation!

And John 8:1-11 tells of a woman taken in adultery, in the very act, and brought before Jesus with the hope that He would condemn her to stoning, or that Jesus could be accused of being the enemy of the law. You remember how Jesus stooped down and wrote with His finger on the ground, as though He heard them not, and then said to them, "He that is without sin among you, let him first cast a stone at her." And when He stooped again and wrote on the ground, these men, convicted by their own consciences, stole away one by one and left the woman alone with Jesus. And when Jesus looked up and saw no one but the woman, He said, "Woman, where are those thine accusers? hath no man condemned thee?" She answered, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee: go, and sin no more."

All these, the woman's captors and enemies, had stolen away. Why did she not leave, too? Jesus had obviously turned His back to leave the responsibility wholly upon His hearers. He did not detain the accusers, and he did not detain the accused. Yet she stayed! She did not want to leave. And I think we can see that clearly when she called Jesus, "Lord."

She had had her adultery, but it brought no peace to her heart. It brought public shame and exposure. It brought the accusation of her neighbors. It made her a public spectacle. And it showed her, no doubt, that she needed something far more than any pleasures of this world. When she saw Jesus, she knew that He was the one whom she wanted, that He could give what she needed. She loved Him, trusted Him, and took Him as her Lord. And Jesus said, "Neither do I condemn thee: go, and sin no more." We cannot doubt but that this woman's heart honestly turned to Jesus for mercy, and that He gave to the surrendered and believing heart the salvation she wanted. Oh, in that case, sin over-reached itself and but prepared a woman's heart for God!

I know a beloved Christian worker. He was a professional musician and lived fast and loose in sin until suddenly he discovered that he was about to lose his wife, his home, and all the things that seemed most dear. He had never valued them before; now he found that sin was about to rob him of home and love and happiness. He immediately turned to Christ, and after long crying and tears, won his wife to Christ. I am saying that sin over-reached itself there, and that the wages of sin simply prepared a heart for the gospel.

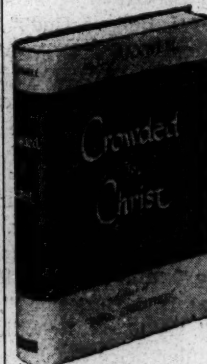
Do you lament the sin every where about us? So do I! But do you think that the wickedness of men, with drunkenness, divorce, adultery, unbelief in the Bible, lack of parental respect, lack of discipline of children, lack of reverence for the Bible—do you think that these things indicate that God cannot have revival? You are wrong, dead wrong! For these things guarantee that there are broken hearts that need the gospel, hearts that cannot be satisfied without the gospel. Sin itself paves the way, with its wages, for revival.

When I was in the seminary, I drove a bus of Christian workers from the seminary to the jail every Sunday morning for services—one Sunday with men, the next with women. One morning we had service in the women's chapel and I spoke on the woman taken in adultery, and the forgiveness of Jesus. A number of the women confined in the jail turned to Christ.

Among them was one of the most striking conversions I have ever known. One woman turned to Christ, trusted Him and claimed Him openly and seemed greatly assured about it. Then she praised God aloud, walking back and forth, clapping her hands as the tears of joy ran down her face. "This is what she kept saying, 'Oh! thank God I got in jail! I wouldn't go to church; I wouldn't listen to a preacher on the radio; I would not read a gospel tract; I wouldn't allow anybody to talk with me about the Lord. I went on in sin with no sense of my need for God. But I went too far, and I got in jail. I thought I would rot in that lonely cell with no one to talk to, with no way to pass my time but to think about the ruin of my life. I came out here to the chapel only for a change, but thank God, He spoke to my heart and saved me! Thank God I got in jail! God let me get in jail to keep me out of Hell!' I believe

(Continued on page 9)

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Dr. Bob Jones Says:

Both my son Bob and I have had so many wonderful letters recently from former students who are scattered around the world doing a wonderful work for the Lord Jesus Christ. We appreciate these so much and like to share them with you friends who co-operate with us by praying for us and by sending contributions to the Student Loan Endowment Fund. I am quoting below a couple of paragraphs from a letter written by one of our graduates who is now in South America as a missionary:

"Dr. Bob, I always read with great interest your articles about the Student Loan Endowment Fund. We are among that great band of students who have been helped by a student loan. My money ran out in my senior year and with help from this fund I was able to finish my college work and continue to prepare for the mission field.

"As you will remember, my wife was saved at the college. Because of your kindness and the Student Loan Endowment Fund, she was given a scholarship. We owe the spiritual foundations of our Christian lives to you and our school, and we are constantly grateful."

You will note that this young man and his wife both had to

have help in order to prepare for the mission field. His wife was saved on Bob Jones University campus. Hardly a day goes by that we do not receive letters similar to this one, and you friends who contribute to this Student Loan Endowment Fund have a part in the great work these young people are doing.

This will appear just before our school year closes on May 30. Our annual Board meeting is on Tuesday, May 29, and remember that we have a certain goal that we want to reach by that time. We believe that we are going to have half of the million dollars, but we want you to help us play safe by sending in a gift so it will reach us before the Board meeting.

We wish to thank again all of you who have prayed for us and helped us financially. Some of you have sacrificially contributed. Some of you are still planning to help, and we know that you are not going to keep putting it off. Please let us hear from you before the Board meeting. Thank you and God bless you.

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(Advertisement)

Always Sinners Who Can Be Won

(Continued from page 8)

that she was exactly right, that God let her reap the wages of her sin to bring her to her senses and show her her need for God.

Do you know that many a man turns to God when the only alternative is suicide? Did you know that many a man has turned to God when he otherwise had determined to kill his estranged wife? Do you know that many a man has turned to God when he lost his job and was driven from his home and had become a bum? I have preached in city rescue missions all over America and I have found that many, many of the men who turn to Christ are brought to a readiness for the gospel by the wages of sin.

The more saloons we have, the more certain we can have revival. The more divorces we have, the more hungry and broken hearts there are who need God and who feel it! The more men turn to infidelity and reap the barrenness of it, the heartbreak of it, the despair of it, the more room there is for the gospel. How foolish and wicked we are to suppose that sin can keep down revivals. The wages of sin make men fit subjects for the gospel, and makes the harvest ripe.

4. The Loss of Loved Ones Prepares People to Hear the Gospel

God has many ways to plow the hard ground of a sinner's heart and get it ready for the gospel seed. One way is the loss of loved ones.

While in revival services at Hastings, Minnesota, I went to visit a family out on an island in the Mississippi River. The man was notoriously hard and bitter. He had been nominally a Catholic. Now he seemed to hate God, the Bible and preachers, they told me. I went to his home. I was friendly with him and paid attention to his family, learned the names of his children, talked and prayed with them. Then I said to him, "Are these all of your children?"

There was a hushed silence. Then with choked voice he told me of the baby, three years old, that had fallen into the Mississippi River and drowned.

I was grieved for the man. But

I told him about David's baby and how David said, "I shall go to him, but he shall not return to me" (II Sam. 12:23). I told him how little babies are kept by the power of God, how that "as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). I told him how that whatever taint of sin had been left by the baby's human inheritance, all of that had been paid by the blood of Christ and she was kept safe, and so had gone to meet the Saviour. And I told him that if he would trust the Saviour, he could see her, too.

Suddenly the man was utterly changed. He leaned against me and wept. I found that a Catholic priest had told him that since the baby had not been sprinkled, she was lost. He had thought that the Christian religion taught that his child, his beloved little girl, was in Hell. If his baby was in Hell, he hardly wanted to go to Heaven. But now, since he had Bible assurance that the little one had gone to be with God, suddenly his heart was hungry for God and for Heaven. He loved this poor preacher who had brought him the gospel, and wept on my shoulder. When I told him how to be saved, he instantly accepted the Saviour with glad heart. And I went away with this thought in my heart, that multitudes of people whom we think are hard and impossible cases, are really very near to the kingdom of God, if only we knew. In many a heart that seems hard, God has had His breaking plow and His stump puller at work. And the death of a loved one has prepared the soil to hear the gospel.

Do you suppose that because a woman is a Catholic or a Jew, or because she is a professed unbeliever in the Bible, that she does not miss the little one who is torn from her arms by death? How many millions of women, when the breakfast dishes are washed and the men of the household have gone to their work and the children to school, get out of the dresser drawer or from a nearby table a baby book and look over the mementos of the little one who is gone! There is the little footprint for identification, taken at the hospital. There is the little

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bit of blond baby hair, slightly curled, tied with a blue baby ribbon! There is the snapshot of the little one taking its first toddling steps. And there, it may be, is a picture of the grave and the flowers when the little one was put in the casket and carried out to the Silent City of the Dead and buried, along with the mother's heart. I say, do you believe that such mothers cannot be reached with the gospel? These mothers whose arms are so empty and whose hearts are so hungry, and who wonder if they will ever meet their little ones again—do you think they cannot be reached for Christ? I tell you that God has in thousands, yea, in hundreds of thousands of cases, beckoning hands on the heavenly shore who are doing more than others of us could do, to woo these to Heaven, if we but take the gospel in the power of God.

I remember the good deacon, "Daddy" Hickman, who died in Dallas, Texas, of cancer of the liver. I, his pastor, was called to his bedside at three o'clock in the morning and for two hours I sat there beside him and we talked of heavenly things. He knew he was going to Heaven. He said to me, "Brother Pastor, I have carried the burden of prayer for these boys of mine these years. Now I am going. I must leave the burden on you. I ask you to never give up my boys. They must be saved!"

Those fine grown sons were gathered to see their father in these last hours. The grim reaper was only a few hours or minutes ahead, we knew. So we brought these grown sons one by one to tell their father good-by. And he would grip their hands, look in their faces and say, "Bill, are you going to meet me in Heaven? You can't lie to your father on his deathbed. And I must know. Tell me, may I expect to meet you there?"

One by one these men broke down. Those who were unsaved would bury their faces in the pillow and weep, then promise their father to meet him in Heaven. Then I would take the Scriptures and we would have the matter assured from the Word of God while he dealt with another son. And, thank God, when he went away at 5:00 a.m., already the whole family was depending upon the Saviour. Some had trusted the Lord before, but some in the holy hour found Christ because their father was going to Heaven.

You see, the harvest is white, and God has ways of preparing it all the time in the hearts of sinners.

People mocked at Charles Alex-

ander because he had people sing, "Tell Mother I'll Be There." But that is a proper and Christian sentiment. If God deals with people's hearts by the homegoing of a mother, it is right to sing about it and preach about it.

I promised her, before she died, For Heaven to prepare: O Saviour, tell my mother I'll be there!

says the song. And you and I would be foolish not to thank God that He has dealt with many a heart and fixed there a longing that can never be satisfied but in Jesus and salvation.

5. The Burning of Conscience Prepares Men to Hear the Gospel Also.

How I thank God for that spark of celestial fire called conscience. How I thank God that when I preach to a wicked man I know that he has within his own breast a voice that is on my side and on the side of God.

John the Baptist had preached to Herod, and Herod had imprisoned him; then at the request of a dancing girl and his adulterous wife, Herod had cut off the head of John the Baptist. Then he heard of the preaching of Jesus. And Matthew 14:1, 2 tells us:

"At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him."

Oh, John the Baptist! Herod would never get away from him! Herod would forever hear the warnings of that good man. Herod would dream about him. Now that Jesus was preaching and doing miracles, Herod's heart smote him and he said, "This is John the Baptist; he is risen from the dead." I will tell you that one could preach to Herod more easily, knowing that God had a silent minister in his own breast reminding him of his sin.

Joseph's brothers sold him into slavery in Egypt, and one would suppose that these hard-hearted men were glad to be rid of the young sprout who had such dreams of his dominance over them. And when they came to Egypt and saw Joseph but did not know him, and when their brother Benjamin was to be retained because of the money found in their sacks and Joseph's cup, they did not know that anybody else in the world knew about their sin. Yet they said one to another,

"We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required."—Gen. 42:21, 22.

I would not mind preaching to those brothers about their sins and their need of forgiveness. And their own consciences, at everything I might have said, would have risen up to brand them as the sinners that they knew themselves to be. Oh, thank God, He has a witness in the heart of every man and woman in the world!

In Seattle, Washington, in a city-wide campaign, I preached in one of the early services on restitution. I pleaded with Christians to go to offended brothers and be reconciled, to make right their wrongs, to pay their debts, and see that there was nothing to hinder their prayers and their influence.

After the service was over, when I had preached to Christians, a despairing man met me in the back of the auditorium and asked me for help.

"You have talked about making good the wrongs we have done," he said. "But how can I do it! I can never undo my sins, and I don't see how I can ever have peace with God."

He told me that he had been for years a panderer, that he had procured girls for the white slave trade. He would first win a girl's confidence and love, then lead her into sin, then reveal his purposes and leave her in a house of shame.

He told me that now for a year he had been haunted by the faces of the girls he had led into sin and ruin. "Many of those girls are already in Hell," he said. "How can I make any restitution for things like that! And how can God ever forgive me?"

He told me how that very day as he had ridden a ferry across Puget Sound he had looked down into the dark waters and longed for peace and wondered if he might slip over the rail and into the waters at the bottom of the Sound and there somehow forget the tortured memories of the wrongs he had done!

Oh, you may be sure it was easy for me to tell him of the blood of Christ which washes away the vilest sin. It was easy for me to tell him, though it seemed almost too good for him to believe, that "though your sins be as scarlet, they shall be as white as snow." I told him that a Christian should try to be reconciled with other Christians, but that a lost sinner could never pay God for his sins, could never undo most of them.

And I assure you that there was no difficulty for a broken-hearted preacher, with some blessed anointing upon him, to win that man to Christ that night. God had already cut him down with the sword of conscience! And I say to you that God has put that candle of the Lord, that little spark of celestial fire, conscience, in the hearts of sinners to work with the gospel for revival and soul winning. In every lost man's heart God has some voices crying out to him to repent.

6. The Fear of Death on Every Hand Is a Powerful Influence to Aid the Gospel and Give Power to Plain Bible Preaching

In the Spirit-filled and exalting bit of praise which Zacharias, the father of John the Baptist, uttered after his son was born and named, he says that Christ came "the dayspring from on high," and He came "to give light to them that sit in darkness and in the shadow of death." The shadow of death coming, surely coming, whether soon or late, is over every thoughtful man and woman in the world.

I know that many will say that the fear of death is an unworthy motive. I know that many people foolishly urge preachers never to use the fear motive in preaching the gospel. But they ignore the teaching and the example of Bible preachers. Nineveh repented when Jonah preached, "Forty days, and Nineveh shall be overthrown." The fear of death turned men to repentance. Jesus used this motive when He said, "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:4, 5).

And we are told very sensibly that "Noah . . . moved with fear, prepared an ark to the saving of his house" (Heb. 11:7). Noah was moved with fear, and God intended that the preaching of the gospel should use the fear of death which God has implanted in the human heart. Wherever men hear the verdict of the doctor, "It is cancer"; wherever the doctor says, "Active tuberculosis"; wherever men feel the infirmities of age and are reminded that they, too, must die there is ground broken up, ready for the gospel seed.

But young people as well as old die. And young as well as old fear death. A girl, thirteen, came to Christ in one of my services in Texas, and then after she had fully trusted the Saviour and had assurance of forgiveness she dried her eyes, smiled and said, "Now I will never be afraid to go to sleep any more!"

Let us honestly face this truth taught in the Bible, that everywhere, even among sinners, the harvest is white. Let us admit that God has people ready to hear the gospel if He only has people ready to go, with the power of God, and a holy abandon, to pay any price to win sinners. The harvest is white.

(Half of Chapter VIII in the book, *We Can Have Revival Now*, consisting of first annual lectures on revival given at Bob Jones University, Greenville, South Carolina. This large 201-page epoch-making book on the doctrine of revivals may be had for \$2 from your book dealer or *Sword of the Lord Publishers*, Wheaton, Illinois.)

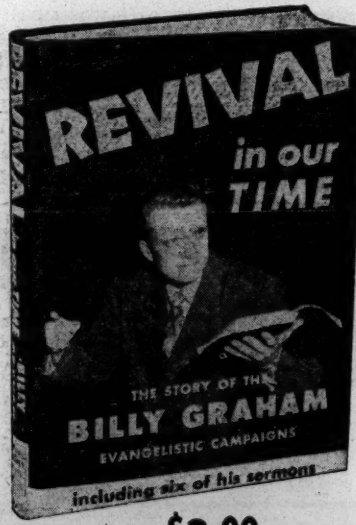
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Revival in China

(Continued from page 1)

in number, standing there motionless, looking on in wonder. Leaving one to take charge of the meeting, the rest of us went into an inner room for prayer. For some minutes there was complete silence. All seemed too awed to say anything. At last one of the evangelists, his voice breaking, said: "Brethren, He for Whom we have prayed so long was here in very deed tonight. But let us be sure that if we are to retain His presence we must walk very carefully."

Sin Must Be Put Away

In the autumn of 1906, having felt depressed for some time by the cold fruitless condition of my out-stations, I was preparing to set out on a tour to see what could be done to revive them. There was a matter, however, between the Lord and myself, that had to be straightened out before He could use me. I need not go into the details. Suffice to say that there was a difference between a brother missionary and myself. I honestly felt that I was in the right. (Such, of course, is very human. In any difference it is always safe to divide by half.) At any rate, the pressure from the Spirit was quite plain. It was that I should go and make that thing straight. I kept answering back to God that the fault was the other man's, not mine; that it was up to him to come to me, not for me to go to him.

The pressure continued. "But Lord," I expostulated, "he came to my study and in tears confessed his fault. So, isn't the thing settled?" "You hypocrite!" I seemed to hear Him say, "you know that you are not loving each other as brethren, as I commanded you to."

Still I held out. The fault was the other man's, I kept insisting; surely, therefore, I couldn't be expected to do anything about it. Then came the final word, "If you don't straighten this thing out before you go on that trip, you must expect to fail. I can't go with you." That humbled me somewhat. I did not feel at all easy about going on that long and difficult tour without His help. Well I knew that by myself I would be like one beating the air.

The night before I was to start on my trip I had to lead the prayer-meeting for the Chinese Christians. All the way out to the church the pressure continued: "Go and straighten this thing out, so that I may go with you tomorrow." Still I wouldn't yield. I started the meeting. It was all right while they were singing a hymn and during the reading of Scripture. But as soon as I opened my lips in prayer I became confused, for all the time the Spirit kept saying: "You hypocrite! Why don't you straighten this thing out?" I became still more troubled while delivering the short prayer-address. Finally, when about halfway through my talk the burden became utterly intolerable and I yielded. "Lord," I promised in my heart, "as soon as this meeting is over, I'll go and make that matter right." Instantly something in the audience seemed to snap. My Chinese hearers couldn't tell what was going on in my heart; yet in a moment the whole atmosphere was changed. Upon the meeting being thrown open for prayer, one after another rose to their feet to pray, only to break down weeping. For almost twenty years we missionaries had been working among the Honanese, and had longed in vain to see a tear of

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penitence roll down a Chinese cheek.

It was late that night when the meeting closed. As soon as I could get away I hastened over to the house of my brother missionary, only to find the lights were out and the whole family were in bed. Not wishing to disturb them I went back to my home. But the difficulty was settled. Next morning, before daybreak, I was on my way to the first out-station. The results of that tour far exceeded anything that I had dared hope for. At each place the spirit of judgment was made manifest. Wrongs were righted and crooked things were made straight. At one place I was only able to spend a single night, but that night all present broke down. In the following year one out-station more than doubled its numbers; to another fifty-four members were added, and to another eighty-eight.

Revival in Korea

It was only a few months after I had completed this tour that the religious world was electrified by the marvelous story of the Korean Revival. The Foreign Mission Secretary of our Church, Dr. R. P. MacKay, who was visiting in China at the time, asked me to accompany him to Korea. I need hardly say how greatly I rejoiced at such an opportunity. The Korean movement was of incalculable significance in my life because it showed me at first-hand the boundless possibilities of the revival method. It is one thing to read about Revival in books. To witness its working with one's own eyes and to feel its atmosphere with one's own heart is a different thing altogether. Korea made me feel, as it did many others, that this was God's plan for setting the world aflame.

How the Korean Revival Began

I had not been in Korea very long before I was led back to the source from which this great movement sprang. Mr. Swallen, of Pingyang, told me how that the missionaries of his station, both Methodists and Presbyterians, upon hearing of the great Revival in the Kassia Hills of India, had decided to pray every day at the noon hour until a similar blessing was poured out upon them. "After we had prayed for about a month," said Mr. Swallen, "a brother proposed that we stop the prayer-meeting, saying, 'We have been praying now for a month, and nothing unusual has come of it. We are spending a lot of time. I don't think we are justified. Let us go on with our work as usual, and each pray at home as he finds it convenient.' The proposal seemed plausible. The majority of us, however, decided that, instead of discontinuing the prayer-meeting, we would give more time to prayer, not less. With that in view, we changed the hour from noon to four o'clock; we were then free to pray until supper-time, if we wished. We kept to it, until at last, after months of waiting, the answer came."

As I remember, those mission-

aries at Pingyang were just ordinary, every-day people. I did not notice any outstanding figure among them. They seemed to live and work and act like other missionaries. It was in prayer that they were different. One evening, Dr. MacKay and myself were invited to attend the missionary prayer-meeting. Never have I been so conscious of the Divine Presence as I was that evening. Those missionaries seemed to carry us right up to the very Throne of God. One had the feeling that they were indeed communing with God, face to face. On the way back to our host's residence, Dr. MacKay was silent for some time. I could see that he was greatly agitated. Finally, with deep emotion, he exclaimed: "What amazing prayer! You missionaries in Honan are nowhere near that high level."

Results of Korean Revival

What impressed me, too, was the practical nature of the movement. I soon saw that this was no wild gust of "religious enthusiasm," dying with the wind upon whose wings it had been borne. There were, of course, the usual outward manifestations which inevitably accompany such phenomenal outpourings of spiritual power. But beyond all that was the simple fact that here were tens of thousands of Korean men and women whose lives had been completely transformed by the touch of the Divine fire. I saw great churches, seating fifteen hundred people, so crowded that it was found necessary to hold two services, one for the men and one for the women. Every one seemed almost pathetically eager to spread the "glad tidings." Even little boys would run up to people on the street and plead with them to accept Christ as their Saviour. One thing that especially struck me was their abounding liberality. The poverty of the Koreans is proverbial. Yet one missionary told me that he was afraid to speak to them about money; they were giving so much already. Everywhere I saw an evident devotion for the Holy Word. Every one seemed to carry a Bible. And permeating it all was that marvellous spirit of prayer.

Praying for Revival in China

On our way back to Honan, Dr. MacKay and I took the northern route through Manchuria. There was but one dominant thought in my mind. Since God was no respecter of persons, He was surely just as willing to bless China as Korea. I resolved that this would be the burden of my message wherever I went. At Mukden I told the story of the Korean Revival, one Sunday morning, to a large congregation. They seemed

to be deeply moved, and asked me to come back in February of the following year to conduct a week of special meetings. At Liaoyang the story met with the same warm reception, and here again an invitation was extended to me to return next year and give a series of revival addresses. Continuing southwards, we came to Peitaiho, where once again I told the story, this time to a large body of missionaries. A profound impression was made. A number of the missionaries got together and resolved that they would pray for Revival until a movement similar to that in Korea had swept over China.

Upon my arrival at Changtehfu, I found a letter awaiting me from the missionaries of Kikungshan, insisting that I go and tell the story to them, too. On the Sunday evening that I gave the address at Kikungshan I noticed, as I ended, that I had gone considerably over the rather generous time limit which I had set myself. Not wishing, therefore, to detain the people any longer, I omitted the closing hymn and simply pronounced the benediction. But, to my surprise, for at least six minutes no one stirred. The stillness of death seemed to pervade the assembly. Then gradually suppressed sobs became audible here and there. In a little while, missionaries were rising to their feet and in tears confessing their faults one to another. It was late that night when we finally scattered to our homes.

A conference, with a schedule of prepared addresses, had been planned for the ensuing week. But when the missionaries met on the Monday morning it was decided that we should throw the prepared schedule aside and just continue in prayer and along whatever line the Lord should move us. Never have I passed more wonderful days among my missionary brethren in China. Before we finally separated to our different stations, scattered throughout the length and breadth of the country, we resolved that, no matter where we were or what we were doing, we would pray every day at four o'clock in the afternoon until the Divine blessing fell upon the the Church of China.

(From *By My Spirit* by Jonathan Goforth. Reprinted by permission of Zondervan Publishers. Next week read the last article by Dr. Goforth, "Indispensable Factors in Revival").

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.
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"Doth God Take Care for Oxen?"

(Continued from page 6)

and Christ came into his heart, when he sought to know the truth. The second chapter is Dr. R. A. Torrey's "How I Know There Is a God." The third chapter tells of D. L. Moody preaching to free thinkers in England, when about five hundred of them turned to God and were saved and the infidel clubs were broken up. It is thrilling reading. It will encourage and hearten Christians. This pamphlet will be used of God, I trust, to win many lost souls. Send your cash retail order and ask for a copy of this book if your order is between \$1.00 and \$4.99.

Second, for orders of \$5.00 and above we are giving absolutely free the book, *Revival in Our Time*, the story of the Billy Graham revivals. There are pictures of some of the great Billy Graham revivals, notably the earlier ones at Los Angeles and Boston. There is the story of the music, the preaching, the praying. There are six sermons by Dr. Billy Graham also. This fine book sells for \$2.00 but you may have a copy absolutely free with every cash retail order of \$5.00 or more.

3. During Letter Month we try to make some special bargain offer. This time we have offered six popular books and you may have them at \$1.00 each provided you order as many as three of the six at one time. You may order any three for \$3.00, three of one kind or three of different kinds. Or you may order as many as you want at \$1.00 each, just so you order three or more at a time. These special bargain books are as follows:

Little Pilgrim's Progress. The famous classic rewritten for children by Helen L. Taylor, an especially beautiful book, 256 pages, dozens of pictures drawn for this issue, attractive to adults and character-building reading for children, price \$1.50.

Old-Time Religion. Twelve fervent soul-winning sermons by Dr. Joe Henry Hankins. Price \$1.75.

Household Salvation by Dr. John Linton. Pungently phrased, spiritually powerful, nine sermons by this great Scotch-American preacher. Price \$1.50.

The Heavyweight Champion who Lost His Title, ten sermons by Evangelist Bill Rice. Price \$1.50.

Twelve Tremendous Themes by John R. Rice. Great Bible doctrines, very important, 177 large pages. Price \$1.50.

The Soul-Winner's Fire by John R. Rice. Eight chapters on soul-winning passion and power. Price \$1.25.

On three of the above you can save anywhere from \$1.25 to \$1.75 on three. Or buy all six and save \$3.00!

Remember if you buy \$5.00 worth or more, you get free the \$2.00 Billy Graham book *Revival in Our Time*. So this is a wonderful bargain.

4. For every letter selected during Letter Month for publication in THE SWORD OF THE LORD we will give \$2.00 credit, on subscriptions, books or anything we sell. Write us a letter, tell of blessings received through THE SWORD, or of souls saved, and your letter may earn \$2.00 in credit on anything we sell.

Things you order during Letter Month may include subscriptions, books, anything offered in our catalog.

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We long to have your letters. This work cannot prosper without your help. We believe that gratitude in your heart, and a cooperative brotherly spirit, will cause you to write that letter during Letter Month. And we know it is a thrifty, money-saving thing to do. Let us hear from you at once please. Write to the Sword of the Lord, 214 W. Wesley, Wheaton, Illinois.

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The Vicarious Atonement

(Continued from page 7)

"He took me out of the pit and from the miry clay;
He set me on a rock establishing my way;
He put a song in my mouth, my God to glorify."

Because he had made God his refuge, even the eternal One his habitation he should never be moved. He was saved and kept. What an experience! What an assurance! No wonder he cries out in the consciousness of the divine Saviour and the assurance of redemption. It had become a personal experience. "Thou compasseth me about with songs of deliverance." Circled about with songs of deliverance! They had songs of deliverance to the north, the east, the south, the west; songs of deliverance to the northeast, northwest, southeast, southwest; songs of deliverance north northeast, north northwest, south southeast, south southwest! It is the very thing that Paul writes in an exuberance of soul: "He is able to save to the uttermost all who come unto God through him." The uttermost of need, the uttermost of desire, from the uttermost depths of degradation, to the uttermost heights of eternal bliss, He is able to save and to keep from stumbling. He is able to present the soul as He presents His church unto Himself, without blemish, without spot or wrinkle or any such thing. "I will uphold thee with the right hand of righteousness," and He presents them "before the throne of his glory without blemish in exceeding joy." John adds to this his own testimony by the Spirit: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I invite you now to share this joy and the conscious saving and keeping power of the living God. Hide yourself in Him. Rest your weary soul upon His Word. Trust in the Lord and He will bring to pass your soul's desire.

The Lord Speaks

The last words of this marvelous Psalm are incomparably blessed to the man who hides from his sin in his Saviour. God has a word to speak. It is a word of great comfort, of great tenderness. It is a word which speaks of the divine presence and the divine providence for the trusting soul. It is a word which points out the way to perpetual peace and abiding happiness for the redeemed. "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye upon thee." Oh, we can never get too far away from the Father for Him to know our circumstances. It is the very word that the Lord Jesus sends through John to the church at Pergamum: "I know where thou dwellest." Or in that earlier word in the fourteenth chapter of John: "I will not leave you comfortless, I will come unto you."

I have in my own soul no conviction deeper than this, that to any man who is willing to do the known will of God will be given

the certitude of the will of God for himself. Did not God say: "Thou shalt hear a voice beside thee saying, 'This is the way, walk ye in it.'" He knows all our circumstances. He understands all our temptations and difficulties. There are no conditions in our lives with which He is not perfectly familiar.

The engineer in his circumscribed room in the hold of a ship cannot see which way he directs his ship from his place there many feet under the water. Shut in by the walls of the ship he is utterly without knowledge of his way. For all he knows, left to himself, he might drive his ship upon a coral reef, a rocky shore, a floating iceberg, or into a collision with some other great ship. But there hangs before him a dial with an index finger, and there is by him an electric connection with the man on the bridge. And the man on the bridge has the compass by him, and the chart of the seas, and the glasses in his hands, and the sweep of the ocean. And when the man who drives the ship from the hold is in doubt, he signals his distress to the man on the bridge who in turn flashes by the dial back to the engineer: "This is the way, drive ye in it."

One day when I had seen all that in the hold of the ship and had heard the confidence of the engineer's assurance that he lived there two-thirds of his life without fear or anxiety, I climbed up again to the deck and looked out again to the broad expanse of the sea with a profound new consciousness which has lasted through the years, that though my life might be circumscribed in some ten by twelve room of circumstances, I, too, had connection with the Man on the bridge before whom lay the sweep of eternities. And I have but to cry unto Him my distress when He answers by His Spirit, or through His Word: "This is the way, walk ye in it."

"Then into His Hand went mine, And into my heart came He: And I walk in the light divine, The path I had feared to see."

There is no other assurance so blessed; there is no other reason I can offer you for putting your trust in the Lord more profoundly comforting than this:

He will forgive your sins;
He will cover your sin;
He will restore all your life relations;

He will Himself abide in your body as the tabernacle of the Holy Spirit and give you His guidance in all the perplexing problems of life;

He will tell you where to live and how to live;

He will tell you what to do, and how to do it.

He will determine for you your pleasures, and work, and associations; your duties and privileges. And make life one blessed experience of divine providence and fellowship with the Great Companion.

The one final word that I would lay upon your souls is that



Campaign

(Continued from page 1)

who was concerned about her brother's spiritual condition.

Immediately upon receipt of this letter we called one of the five Sword-subscribing preachers in Prescott, Arizona, and enlisted his aid. We have no doubt that any one of the five preachers would have been willing to help, but after prayer for guidance we called Mr. Carl E. Reynolds. He is, as we learned during our conversation, a General Council Presbyter of the Arizona District Council of the Assemblies of God.

Mr. Reynolds was most gracious and eager to make the contact. Here is his report:

"...I went to see him as soon as I received your telephone call. I found him in bed with a bad case of asthma and also a heart condition.

"I talked to both him and his wife, and they are both members of the Methodist church. Mr. M... is one of the trustees. I asked him a straightforward question, 'Are you saved? Do you know beyond a shadow of doubt that your sins are forgiven and that you are ready to meet your Lord?' His answer without a moment's hesitation was that he is ready, and that he knows his sins are forgiven.

"I was back again yesterday to see him and he is much better; but has had these attacks on and off for the past six years, but this seems to be the most severe attack. He is under a doctor's care and has had several shots of penicillin. He said not to worry; he is going to be alright.

God's insistent demand upon us all is: "Yield yourselves unto God! Be not as the horse, or as the mule. Bend the neck! Yield the will! Submit yourself! 'Ye shall find the Lord when you seek for Him with your whole heart.' You must commit yourself without reservation. You must go to Him keeping nothing back. If you would know the joy of the Lord you must walk in all the way of the Lord.

(From the book *Evangelistic Sermons* by J. C. Massee. Published by Fleming H. Revell Company.)

My Surrender to Jesus Christ

You have read the great sermon by Dr. J. C. Massee. Now let the editor plead with you to make your surrender to put your trust in Jesus Christ, to take Him as Saviour today. If you are unconverted, then you are a poor lost sinner. There is no way to forgiveness, no way for cleansing, no way to cover your sin but by depending on Jesus Christ. If you will take Him today, I beg you to sign the decision coupon below, copy it in a letter and mail it to me today. I will tell Dr. Massee of your decision and we will both rejoice and I will send you a letter of counsel and encouragement. Repent, trust Christ, and sign today to claim it!

Evangelist John R. Rice
The Sword of the Lord
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Massee's sermon on "The Vicarious Atonement." I realize I am a poor lost sinner who needs forgiveness. I believe that Christ died for my sins, that He can save me and wants to save me. Therefore today I turned from my sins, I depend upon Christ, I give Him my heart forever. I will claim Him and try to live for Him.

Signed _____
Address _____

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"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:20.

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"I love to do personal work, and your phone call and letter have certainly been an inspiration to me to do more for my blessed Lord Jesus Christ. Pray with us for souls here. This is a cattle country and very cold spiritually. May the Lord bless you in your wonderful work. I am going to mention this experience at our next Ministerial Association meeting.

"P.S. Mr. M.....'s pastor is Rev. Hal B. Dallke, 108 S. Summit St., Prescott, Arizona." [He's a Sword subscriber, too! Ed.]

Woman Tells of Two Conversions

A woman in Indianapolis tells of a sister and her husband who came to Christ through the instrumentality of THE SWORD. She says, in part:

"I think you will be interested to know that two new converts have been added to your Sword revival campaign. They are my sister and her husband who have been reading THE SWORD OF THE LORD for several months. THE SWORD and all your booklets are so mighty to convict and to get people saved.

"Although their conversion finally came about through the witnessing of several members of our family, they were saved one night after a talk my sister and I had. While explaining the way of salvation to her, I told her, in answer to a question, that she could be saved in a moment even, if she was ready to accept Jesus."

Japanese Girl Saved Through "What?"

The following letter came to us from missionary Clifford V. Fanger, field representative of the New Tribes Mission. He said:

"Just the other day we received our first copy of THE SWORD OF THE LORD. We appreciate very much your sending this free of charge to us, and we find that it contains much that is a blessing and a help to us.

"Also, I want to express my appreciation for the free tracts that you have provided. We have used your tract almost exclusively. I feel it is the best tract available in simple form, for our use among the Japanese. I have received a number of times and about two months ago I received about 15,000. We used most of these on a trip to Hokkaido. While in Hokkaido we were able to have many street meetings and do considerable personal work. Your tract was very much appreciated. Just recently on a trip to Fukushima prefecture, we gave one to a girl sitting near us on the train. She

read it through as we were sitting there and when Mr. Tomono, one of our workers, asked her if she understood what she had read, she said she did. She had only one question. He answered her question and then asked her whether she believed and she professed to do so. We are praising God for your part in this way, bringing in the harvest of souls here in Japan. Though I think you realize there are not masses turning to Christ here, yet we find almost every heart open and willing to consider the Truth and many that respond to it. It is truly a great joy to be here and see God work in hearts and lives.

"Thank you again for your kindness in providing these tracts. We appreciate also the prayer that is back of them; and we know that God uses all of these things together in bringing forth fruit."

Will You Share A Burden?

The inspiration Dr. Rice had to promote the "Revival-by-Mail" campaign must be backed up by the moral support of SWORD OF THE LORD readers or it will not succeed. We need your help. Will you not share the burden of this project with us?

The incident related above concerning the man 70 years of age who came to Christ after reading "What Must I Do to Be Saved?" reminded me of the experience of Luke Shut.

Luke lived in Dartmouth, England, more than 300 years ago. As a lad he heard the venerable John Flavel preach a sermon on the text, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (I Cor. 16: 22). The sermon was unusually solemn, particularly the explanation of the curse and many persons were deeply convicted of their sin. At the conclusion, when Flavel rose to pronounce the benediction, he paused and said: "How can I bless this whole assembly, when every person in it who loves not the Lord Jesus is Anathema Maranatha?" The solemnity of this statement deeply affected Luke Shut who was then only 15 years old.

Shortly after this Luke sailed to America. He lived here the rest of his life. When he was one hundred years old he still worked on his farm and his mind was not at all impaired. But he had lived all this time in carelessness and sin. He was a sinner one hundred years old, ready to die accursed!

One day, as Luke sat in his field, he thought of the days of his youth. His memory fixed on Flavel's sermon, a considerable

(Continued on page 12)

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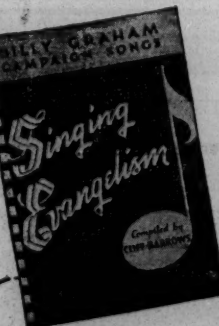


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"For some time I have been receiving your paper, THE SWORD OF THE LORD, and it has been a real blessing to my life. Never have I seen anything like it. It seems that there is always something in it for me. I would like my parents to get it also. I have been telling what a wonderful paper it is, and have quoted it many times."

Chester Ehrhart, Jr.
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"I have been a reader of THE SWORD OF THE LORD for some time through the generosity of some kind friend. I have all the copies on file and am still using some of the sermons that are very fitting for use in my revival meetings, and what a blessing THE SWORD is to me and my people. I wish I could continue to receive it by sending you my subscription for it is a great help to me in winning souls to Christ—but the meager support I get from my church is not even enough to keep both ends. I have eight motherless children to support."

L. C. Peralta
Philippines

"I have thought of words that might describe how precious THE SWORD OF THE LORD is to me. It certainly is worth more than its weight in gold. How eagerly I look forward to its arriving every week! It has brought great joy and help to our Sunday school family. I am superintendent of our local Presbyterian church Sunday school; and THE SWORD has truly been a gift from God, for we so often use illustrations and sermons from it at our weekly prayer meeting and preparation class."

P. Vermaak
Germiston, S. Africa

"I am a ministerial student here at the Bob Jones University and have received your SWORD OF THE LORD ever since I came here this fall. I do not have words adequate to express the blessing it has been to me. I feel that it has played a large part in my spiritual growth since I have been here. I have, to say the least, learned much about preaching and the preachers of the present through outlining and studying the sermons published in THE SWORD."

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(Continued from page 11)

part of which he remembered. The earnestness of the preacher, the truths spoken, the effect on the people, all came fresh to Luke's mind. He felt that he had not loved the Lord Jesus Christ. He feared the dreadful Anathema. He was deeply convicted of his sinfulness. He turned to Christ and lived to become one hundred and sixteen years old, giving every evidence of being born again.

How tenderly God loves and woos lost souls! How eagerly God watches over His Word! How patiently God lets sinners have their own way! What encouragement for us to be diligent in the work of proclaiming the gospel. Reader, will you not join me in seeking to win some aged person to Christ this week?

You are Invited to Help

Each reader of THE SWORD is urgently invited to help us. There are at least four things you can do:

1. Pray for God's blessing on all who take part in (or are reached by) the campaign. Thousands who have never heard will hear, hundreds who have been postponing a decision for many years will decide.
2. Have your unsaved friends and loved ones read the gospel sermons being printed in THE SWORD each week. Have them read Rev. J. C. Masee's sermon, "The Vicarious Atonement," as printed in this issue. Show them the decision form and urge them to use it.
3. Send for one dozen free cop-

ies of "What Must I Do to Be Saved?" for use among your unsaved friends (see coupon elsewhere in this issue). You have just read how seven persons reported their conversion through this tract last week. Dr. Rice wants to put 250,000 copies into circulation during this "Revival-by-Mail" effort. We'll give them to you free if you promise to give them out in the next month, to give them only to people who promise to read them, and to earnestly urge those accepting the tracts to decide for Christ.

4. Send us your prayer requests and we'll join you in praying for your unsaved friends (see handy request form elsewhere in this issue).

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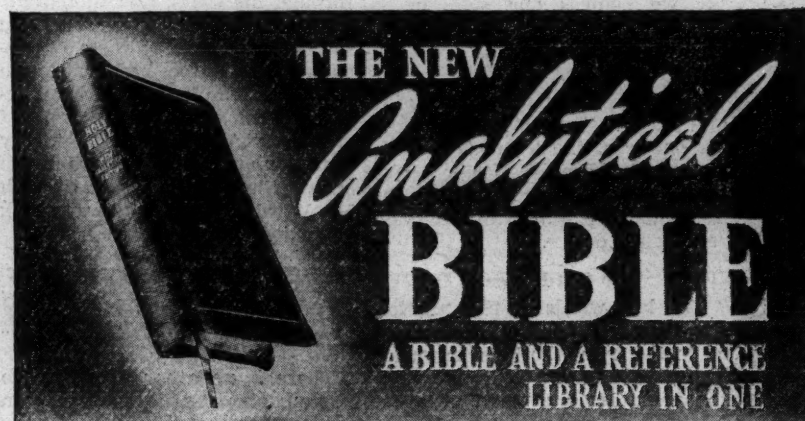
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